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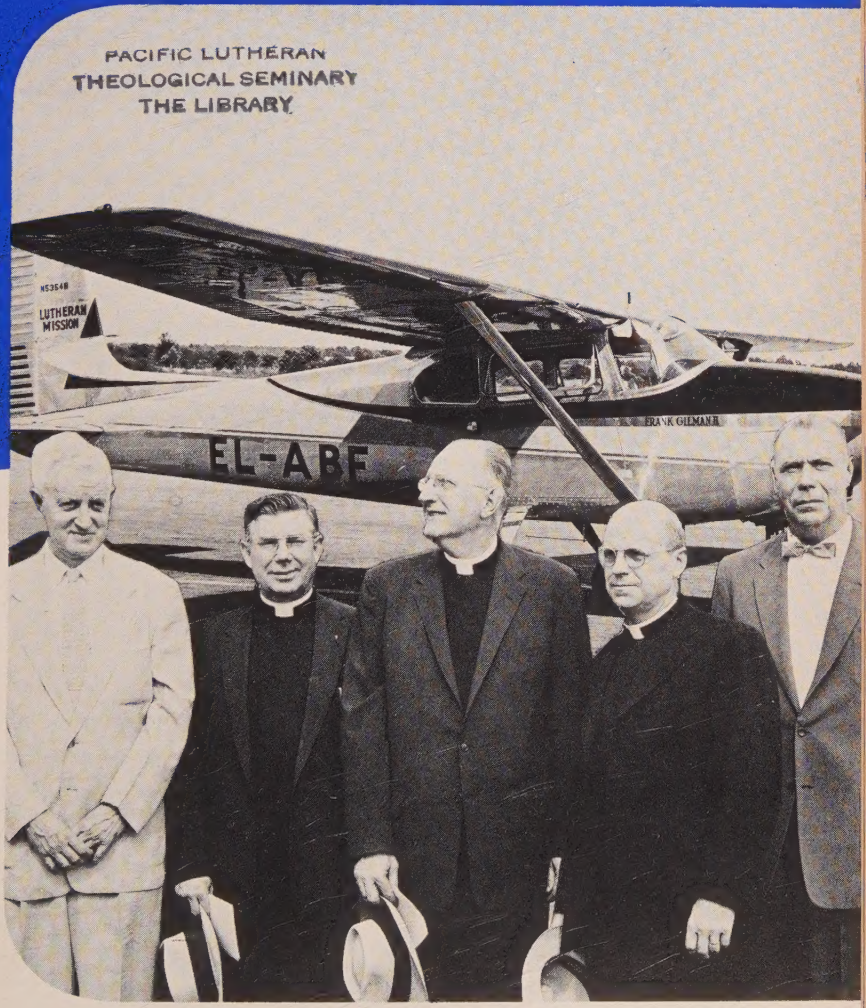

PLANE FOR LIBERIA

South Carolina Lutherans aid mission field

ol. 38, No. 43

JULY 25, 1956

10 CENTS

Happy Ending

OUR VACATION CHURCH SCHOOL was coming to a close. After the classes had finished their last lesson on Friday, we would have a picnic out on the church lawn.

On Thursday it was announced that we still needed $7.50 to finish paying for our lesson materials. Someone suggested that we have an offering the last day.

Friday the classes assembled at their usual places. We sang again our vacation church school songs, presented our offering, and closed with a prayer of thanksgiving for the blessings of our school.

We moved quickly to the church lawn. The pupils and teachers were now free to enjoy themselves. The work was finished.

IF WE COULD HAVE some kind of experience that would sum up what had been accomplished, we would not think much about the work. One of the primary girls provided the experience. She stopped eating long enough to tell the pastor and teachers about the $7.50 she had earned working in the potato harvest. Anna said, "I wanted to bring it all for the offering, but mother said that the others would not want me to be the only one to give."

—RAYMOND L. PETERS

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Churches in Columbia, South Carolina, contributed funds to purchase new "air taxi" for use in United Lutheran Church's Liberian mission field (see "The Lutheran," July 4). Taking part in dedication at Owens Field on June 24: R. E. Robb, teacher of men's class at Incarnation Church, where the project started; Dr. K. W. Kinard, president of South Carolina Synod; Dr. Earl S. Erb, ULCA Foreign Mission Board executive secretary; Dr. Herman L. Gilbert, secretary for Liberia; and James Haltiwanger, lay leader of Ebenezer Church.

THE CHURCH IN THE NEWS

Mackensen gets 3,000-mile trip in China

Chinese Reds took a few of their American prisoners out of jail in early summer, and gave them a 3,000-mile tour of industrial cities. One of the Americans was Paul Mackensen, United Lutheran missionary who has been in prison in China since 1952.

The guided tour — to demonstrate Chinese industrial progress under Red rule—lasted 25 days. Three American Roman Catholic priests made the trip with Mr. Mackensen. One of the three, Thomas J. Phillips, was set free on June 16 and reached Hong Kong this month. He said Mr. Mackensen is in good health.

This month a U.S. diplomat, Alexis Johnson, met in Geneva with a Chinese official for the 53rd conference in the last 12 months on disputes between their nations. The first item Mr. Johnson has brought up at each of these meetings has been the question of releasing the American prisoners.

Eight Americans have been set free in the last 10 months, including Father Phillips. Eleven are still held. Mr. Mackensen is confined in a prison in Shanghai, along with a Roman Catholic priest, Fulgence Gross of Omaha. Both had been imprisoned in Tsingtao until recently.

Priests would not confess

Father Phillips had been accused of giving information about China to "foreign agents." "The Reds told me," he said, "they would wait five years for my confession." They insisted he had no hope of getting out of jail unless he acknowledged that he had been a spy.

Another Roman Catholic missionary released last month, Rev. John W. Clifford, said that for six weeks he had been required to stand at attention before Communist officials for nine hours every day. His food ration was cut to one bowl of rice a day because he "did not answer questions properly."

Neither priest yielded to the efforts to make them confess the crimes charged against them.

PLANNING FOR PEACE
Van Kirk, Nolde, Dulles in 1946

Van Kirk was missing

Three Americans had been leaders among Protestant churchmen during the final years of World War II in shaping a peace strategy for the postwar world. They were John Foster Dulles, O. Frederick Nolde, and Walter W. Van Kirk. They worked together in the Federal Council's Commission on a Just and Durable Peace, and in 1946 they led in formation of an international agency, the Commission of the Churches on International Affairs.

This month the commission had sched-

uled its 10th anniversary meeting in Arnoldshain, Germany. Dr. Nolde attended, as the commission's director. Mr. Dulles, now U.S. Secretary of State, was busy in Washington. Dr. Van Kirk, aged 54, had his plane reservation for the trip to Europe. But without warning he died on July 6 of a coronary thrombosis.

"Dr. Van Kirk," said Secretary Dulles, "was a Christian statesman of outstanding brilliance, insight, and dedication. The years of our close personal association in the work of the councils of churches are among the happiest of my life."

Commission worked hard

Nobody could claim much credit for keeping the world peaceful in the last 10 years. Wars in Indo-China, Indonesia, Israel, Korea have been fought in this decade, and the relentless cold war of Russia vs. western nations has been the Number One fact of international life.

But the Church Commission on International Affairs, formed by the World Council of Churches and International Missionary Council in 1946, has been close to the firing line in each of the wars, trying to speak a reconciling word.

The Commission has not had much publicity because its most important work has been kept confidential. Among dramatic incidents were Dr. O. F. Nolde's dash to Korea three years ago to persuade Syngman Rhee to accept truce terms, and his visits to Cyprus to head off the clash between Greek Orthodox Archbishop Makarios and the British.

The Commission has 44 members in 29 countries, including political leaders, scholars, theologians. "To interpret the will of God in relation to the tangled problems of world politics and economics," says the Commission's constitution, "is a formidable task demanding accurate information and prudent judgment as well as spiritual insight. It is an inescapable duty of the Church at the present hour to contribute to those who bear responsibility in these fields the aid of Christian perspectives and to remind them of Christian imperatives."

Brains aren't essential for preachers

A high IQ isn't the primary asset needed in ministers, Dr. Clifford E. Davis has discovered. He gave 15,000 intelligence and personality tests to young men thinking of entering the ministry, and decided that "a man whose intelligence may be relatively low often is very successful in the ministry because of his personality."

Dr. Davis, vocational counselor for the Presbyterian (USA) Board of Christian Education, said "emotional stability, the faculty of adapting oneself to new situations and the ability to get along with all types of people are most important. Patience and tolerance are musts."

Some scholarly young men who wish to be pastors would be better as teachers in a college or seminary or in the mission field, said Dr. Davis.

Jews win synagogue site

There had been a lengthy legal battle about a Jewish congregation building a synagogue in an exclusive Long Island community, Sands Point. A 24-acre estate had been acquired by Jews for conversion into a synagogue and meeting rooms. A local zoning ordinance was invoked against them. This month the New York Court of Appeals, the state's highest court, voted 6 to 1 that the building permit must be issued.

"We may not permit a municipal ordinance to be so construed that it would appear in any manner to interfere with the 'free exercise and enjoyment of religious profession and worship.' " the court said.

Also cleared by the court ruling was

permission for a Roman Catholic parochial school in Brighton, a Rochester suburb. One objection to the school was that it would deprive the town of real-estate tax income. The court opinion stated that "the paramount authority of this state has declared a policy that churches and schools are more important than local taxes."

Jews in Missouri were prevented this month by the board of aldermen of Creve Coeur, a community near St. Louis, from building a synagogue and school on land purchased in 1954. The aldermen said a synagogue would increase traffic congestion.

ULC income gains 20 per cent

Money reaching the United Lutheran Church treasury from the 32 ULC synods was 20 per cent more abundant in five months of 1956, than in the same period of 1955. Apportionment budget for '56 is 26 per cent higher than in '55. Increased contributions represent valiant efforts in the synods to measure up to the higher quotas.

Thirteen of the 32 synods increased their ULC giving more than the 26 per cent. The Wartburg Synod was leading the '56 advance with an 82 per cent increase in five months. Michigan Synod was 46 per cent ahead of '55, and West Virginia 43 per cent.

Total received for ULC apportionment through June 20 was $2,473,222. In 1955 the total had been $2,059,958.

Lutheran World Action contributions in the ULC have also been larger so far in 1956 than in '55. Total to June 20 was $659,620. A year ago the total had been $610,527.

Bureau weighs church census

Cutback in appropriations makes it impossible for the U.S. Census Bureau to conduct the scheduled census of religious bodies in 1957, a bureau spokesman said recently. No funds were included in the 1957 budget for this purpose. Since the present law calls for such a census each ten years, the next regular one would be put off until 1967. Since funds were refused in 1946 and again this year, bureau officials consider the law requiring a census of religious bodies questionable.

If there is "substantial public demand" for such action, the regular 1960 census of all Americans could include a question about their religious affiliation, the bureau spokesman said. Final decision will be required by 1958, when the 200 million individual questionnaires to be used in the 1960 count will be printed.

Suit against faith healer progresses

Last March a Florida mother took her three-year-old son, a polio victim, to faith healer Jack Coe who was then conducting a "healing revival" at Tampa. The faith healer prayed for the boy, told the mother to remove the braces from the child's legs. Three days of agony followed for the child, who suffered a severe setback.

The child's parents, Mr. and Mrs. George W. Clark, brought a $225,000 damage suit against Mr. Coe. The evangelist defended his action on grounds of freedom of religion. Later he said that 137 doctors had written him urging him to "hold your ground; we believe in divine healing."

Recently Federal Judge Emmett C. Choate refused to dismiss the damage suit but restricted it. Changing the charge against Mr. Coe from "maliciousness" to "negligence," the judge said, "The parents should have known better. That is why there will be no punitive damages."

Warning about faith healing

A Southern Presbyterian theologian warned this month that the growing interest in the relation between religion and

ıealth is creating an overemphasis on spiritual healing.

Dr. Ernest Trice Thompson, professor at Union Theological Seminary, Richmond, Va., said many people apparently have concluded that "faith is an all-sufficient cure" for any ailment. Some popular radio and TV programs encourage such expectations, he added.

"There is no such promise in the Bible," he said. "Such confidence is dangerous because it distorts the meaning of the gospel and leads men to neglect medical aid and advice while there is time.

"We must remember that genuine health comes only from a combination of these healing powers. Used alone, none of these will suffice."

Dr. Thompson addressed the annual Southern Presbyterian Leadership School.

DR. CARL E. LUND-QUIST
Warns of conflict with Reds

East Germany is Lutheran battlefield

The outcome of the church struggle in Communist East Germany will be "the key to the future of world Lutheranism," according to Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation.

He spoke of problems facing world Lutheranism at a staff conference for the LWF Department of World Service at the German Evangelical Academy at Bad Boll.

"East Germany has been the heartland of the Reformation in numbers and in history. If the churches there lose the battle to remain faithful, I see little hope for organized churches anywhere to remain faithful under totalitarian rule," the LWF executive declared.

Germans won't give "loyalty oath"

Communists had been trying in recent months to persuade the German Protestant churches to make a "declaration of loyalty" toward the East German government. The Evangelical Press Service surmised that this effort was "probably prompted by the Communist desire for recognition of their state at least by the Evangelical Church, although or because their state is not recognized by many western and neutral nations."

(Western nations consider the East German government a Russian puppet and don't give it diplomatic recognition as an independent state.)

A special convention of the Evangelical Church in Germany (a federation of 26 Lutheran, Reformed, and union churches) was called last month to answer regarding the loyalty oath. Speakers at the convention insisted that the church cannot "give the state a good conscience by making a formal declaration of loyalty and thus sanctioning every measure passed by the government."

They agreed that the state is "a divine institution for the prevention of chaos" to be respected by the church. But in case of conflict of loyalties, "the Christian must obey God rather than men."

Counterattack

The German church convention made a formal statement of a long list of offenses of the government against the church and the conscience of Christian people. "The Christian faith is often treated with contempt" in the public schools, the churchmen said, "and Christian parents have no opportunity of protecting their own children from the spiritual difficulties which result."

Churchmen said "the impression that the church is being deliberately repressed and wronged according to a definite plan becomes more and more conclusive . . . At a time when the world powers are seeking a way to international co-existence in peace and freedom . . . the Synod of the Evangelical Church in Germany demands that the Protestants in the German Democratic Republic may also be granted peace and freedom to carry out their task."

"Youth dedications" fail

Communist efforts in East Germany to push "youth dedication" ceremonies as a replacement for church confirmation have resulted in only 4 per cent response in Saxony, the news bulletin of the Evangelical Church in Germany reported.

The Evangelical Church in Saxony, one of the largest East German churches, reported that although Communists tried hard to urge their form of "dedication" upon the youth, only 2,000 children of the state participated in the Red rites while 49,000 were confirmed by the church.

The Communist youth dedication ceremonies, which were first urged upon the young people of East Germany in 1955, has been condemned by both the Evangelical and the Roman Catholic churches of Germany as incompatible with the Christian faith.

Final furlough for the Dunkelbergers

Two veteran United Lutheran missionaries had come home in September, 1954 from 45 years of service in India. Dr. and Mrs. R. M. Dunkelberger were on their last leave of absence, to be followed by retirement.

On July 14 they were driving across Pennsylvania from their home in York, heading for a holiday at a summer home for Lutheran missionaries at Ventnor, near Atlantic City. A trailer-truck was passing them when the trailer broke loose from the truck and crashed into their car. Dr. Dunkelberger was killed instantly, and Mrs. Dunkelberger died three hours later in the Columbia, Pa., hospital.

Twenty-two is too young for marriage

A Roman Catholic theologian told th Family Life Institute held in Washingto this month that Americans are gettin married at too early an age. Dr. Franci J. Connell, dean of the School of Theol ogy at Catholic University of America pointed out that the average age of mar riage is now 22 for men and 20 fo women.

It would be much better if the averag for men was 25 and for women 23, h said.

"I think that in present-day society, Father Connell said, "a young man ha not had sufficient time to stabilize himself after finishing his education, until h is 25."

He said that a young couple shoul understand "the social nature of ma riage," and that it is "an institution pr marily for the welfare of society and n for the individual."

Parents should discourage steady da ing among teen-agers, the theologia advised. "Steady company-keeping shoul

be permitted only where there is a possibility of a marriage," he said.

Father Connell also warned against the increasing number of mixed marriages, asserting that many persons of different religious background are marrying "without sufficient reason."

The Catholic Church, knowing the dangers inherent in such mixed marriages, can approve them only "reluctantly," he said.

Egypt has a law

Trouble for Christian mission schools in Egypt was developing this summer as a new law went into effect. The law requires the schools to give Moslem pupils instruction in the Islamic religion. A purpose of a mission school is usually to try to convert non-Christian pupils to the Christian faith.

A Roman Catholic archbishop, Silvio Oddi, arrived in Cairo this month to talk the situation over with Egyptian officials. Catholic schools have not reached a decision of what they will do. A United Presbyterian mission, with 11 schools in Egypt, announced it will comply with the law. If they don't, their schools would face confiscation.

Two British Protestant missionaries were expelled from Egypt this month because they were found guilty of teaching Christianity to Moslem pupils. Two Scottish schools will be confiscated, it was announced in Cairo, because they declined to comply with the law.

Church kindergartens needed

A Methodist minister in Louisville said that city-school kindergartens apparently are a thing of the past and churches will face mounting demands that they provide this service.

The Rev. Ted Hightower, chairman of the committee on Christian education of the Louisville Area Council of Churches, called kindergartens and nursery schools a "great opportunity" for churches. He said his church—St. Paul Methodist—expects to start a "church day school" for five-year-olds and possibly younger children this fall.

"I have always felt that the church was missing a great opportunity in helping form the attitudes of these children," he said in a Council of Churches bulletin. "The Sunday-school program is good as far as it goes but terribly inadequate," Mr. Hightower stated.

Kindergartens and other services in Louisville may be dropped because of the failure of voters to pass a proposed half of one per cent school occupational tax. St. Paul church will be the first Methodist congregation in the city to start a kindergarten.

And so forth

A novena for a "just and speedy settlement of the steel strike" was conducted in mid-July by Roman Catholic iron miners in towns above Albany, N. Y. A nine-day period of prayer was opened at an outdoor shrine along Lake Champlain. . . . In Pueblo, Colorado, men out of work on account of the strike donated their idle time in redecorating the Tabernacle Baptist Church.

Steel shortage may soon slow down church construction in the U.S., but buildings underway by July 1 had already broken the 1955 all-time record. Cost of church building in six months has been $336 million.

Since East Africans learned to read, they have an "insatiable demand" for Bibles, a British Bible Society report said. The society plans to distribute 480,000 copies of the Scriptures this year in 25 languages used in Kenya, Tanganyika and Uganda.

COMMISSION ON BROADCASTING

THE CANADIAN Broadcasting Corporation, commonly known as the CBC, is an agency of the government that performs a dual role. It owns and operates a number of broadcasting stations. In addition, it licenses and regulates private stations.

The theory behind this combination of publicly owned and privately financed stations was that the government would (with the taxpayer's money) maintain a network and produce programs to serve the entire country. Private stations would be allowed to supplement this service.

THAT SEEMED TO WORK with a fair degree of satisfaction for radio. With the advent of television, the same theory was put into practice. The murmurs that were once heard against the system have now become a loud chorus. As a result, the government has set up a "Royal Commission on Broadcasting" to study the policies of the CBC.

Although the Commission has not concluded its hearings, three questions appear to be most persistent.

1. Should the CBC continue to be the regulatory body for radio and TV, or should there be a separate tribunal?

The private stations want a separate board on the ground that the CBC should not be both a broadcaster and a judge over its competitors. The CBC declares it is not a competitor, that it supplies many programs for use by private stations.

It claims it must have regulatory powers if it is to have authority necessary to fulfill its function of providing a Canadian-angled radio and TV service. A separate tribunal would mean extra expense to the nation, and would probably not arrive at different regulations than those presently in force.

2. Should private TV stations be allowed in centers where the CBC now has a monopoly?

There are only thirty-four TV stations in all of Canada. Six are operated by the CBC in the major cities—Halifax, Montreal, Ottawa, Toronto, Winnipeg, and Vancouver—as an area monopoly.

CBC reasoning is twofold. First, TV coverage should extend to more areas before present areas are allowed two outlets. Second, an alternate station would seek affiliation with an American network, and thus "intensify the basic pressure against Canadian programming."

3. How is the CBC to be financed?

In the days of radio only, the CBC was able to get by with only a small deficit. But TV is much more costly, and the annual bill to the taxpayer now runs about $22 million. The CBC has suggested a levy of $15 a year on every set. But that idea brought so many complaints that it will probably not be recommended.

A NUMBER of church groups, including the Canadian Council of Churches and the Canadian Lutheran Council, presented briefs. Their general tone was approval of CBC policy, while urging more and better religious programs.

The National Religious Advisory Council, made up of representatives of the major denominations, also presented its views. On one point there was a split in the Council. The Catholic representative urged that the CBC permit sponsorship of religious programs. Others opposed the idea, feeling that it would open the door for "hot-rod evangelism." Present policy gives free time to churches in proportion to their membership through the country.

—NORMAN BERNER

WASHINGTON

By ROBERT VAN DEUSEN

NO SCHOOL AID

THE HOUSE OF REPRESENTATIVES got itself into a tangle over the bill to provide federal aid for school construction. Congressmen voted down the bill which was high on the legislative priority list of both the Republican and Democratic parties.

Attempts will be made to pin the blame on the amendment offered by Adam Clayton Powell, a Negro Baptist minister from New York, providing that aid for school construction would not be available to states which do not comply with the Supreme Court decision on segregation. While this added to the emotional intensity of the debate, it was far from being the only factor in the result.

Pre-election politics played an important but confusing role. Voting showed major shifts on successive tallies, with both parties seriously split.

What happened

FRIENDS OF THE school aid bill thought they had enough votes lined up to defeat the Powell amendment and pass the bill. In a surprise move, the Powell amendment was passed, 164 to 116.

Another amendment was offered containing a formula for distributing federal aid grants to states on the basis of greatest need. This was the administration's proposal. It was defeated, and the House passed instead an amendment introduced by Congressman Gwinn which would permit states to keep 1 per cent of their annual federal income tax to pay for school construction.

The Gwinn amendment had two effects. (1) It meant that the rich states would get more money than the poor states where the need is greatest. (2) Because it was offered as a substitute for an entire section of the original bill, its passage wiped out the previous passage of the Powell amendment.

Congressman Powell reintroduced his amendment in a modified form which would allow time for compliance with the Supreme Court decision on racial integration, as the Supreme Court had done. This time the Powell amendment was passed by a roll-call vote, 225 to 192. The party count: 148 Republicans and 77 Democrats favoring the amendment; 46 Republicans, 146 Democrats opposing.

THEN CAME a surprising reversal. On a roll-call vote for final passage, the entire bill was defeated, 194 to 224. The party count: 75 Republicans and 119 Democrats favoring the bill; 119 Republicans and 105 Democrats opposing it.

Republicans say that defeat of the administration proposal for distribution according to need and passage of the Gwinn amendment led them to change their position. Democrats say that Republican support of the Powell amendment was a meaningless gesture, designed to win the Negro vote. Republicans say that Democrats were wooing the Negro vote when they voted for the bill, knowing it would be defeated.

Charges and counter-charges will be made from now to election time. Meanwhile, children will continue to go to school on double shifts and teachers will struggle with the burden of overcrowded classes. Congressmen responsible for defeat of the bill will have some explaining to do when they get home.

PARISH

FAR

FROM

HOME

A Picture Story →

Tachikawa Lutheran Service Center in Japan Fills Special Needs with Expanded Program

Tachikawa Lutheran Service Center, located near the U.S. Air Force Base in Tachikawa, Japan, has, in its year and a half of existence, made itself into a parish far from home for the young servicemen and their families who are stationed nearby. The center not only is a place which the men can visit away from their barracks, but, with its full schedule of meetings, services, pot-luck suppers, men's clubs, women's organizations and Sunday school, it has gone far beyond the normal functions which people expect to find in the program of a service center.

Mother listens to Pastor Brelje's sermon while daughter remembers her Sunday school lesson.

There is a quiet room to sit in and relax (that is typical of Lutheran service centers at home and abroad), with the latest magazine from "the States" and comfortable chairs and a cup of coffee. But there is also a Sunday morning adult Bible study class and a children's Sunday school for the "air force brats." On Thursday evening an informal worship service is held, tailored to meet the needs of the individual participants.

If you came to Tachikawa Service Center on a Tuesday evening you would find a meeting of the Young Men's Club in progress, in the midst of a lively discussion program, singing, listening to a guest speaker, or perhaps planning a sightseeing trip. Come on the first Friday of the month and you will be in time for family night and a pot-luck supper followed by a program which may be anything from a talk by the cultural attache of the American embassy to a home talent show.

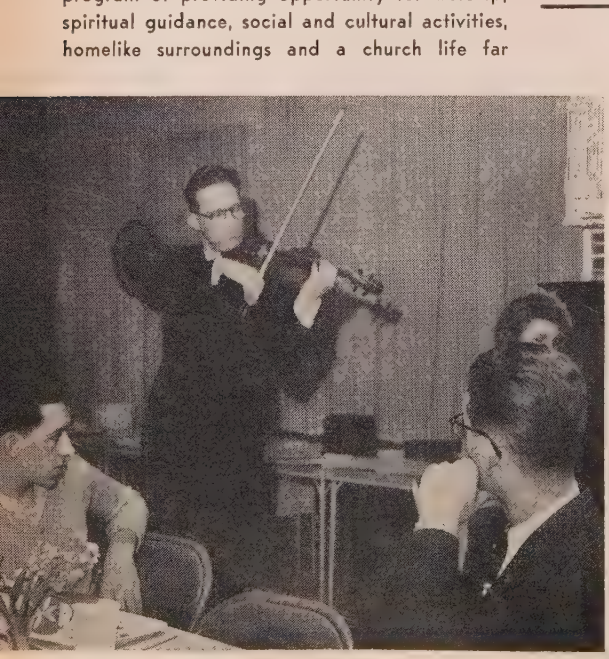
The Ladies' Group meets on Friday afternoon, to hear speakers, hold discussions, plan trips in

their temporary homeland of Japan, and to carry on a special continuing project—keeping the Center supplied with homemade cookies.

There is one feature at Tachikawa Service Center that would probably not be found in the average church in the United States. A special section of the main room is set aside as a study center, with books on Japan, its history and culture, guidebooks, maps, and language. A class in conversational Japanese meets here one day each week.

During its first full year of operation, Tachikawa Lutheran Service Center increased its attendance from around three hundred visitors in a month to over eight hundred in the same period of time early this year. With its active program of providing opportunity for worship, spiritual guidance, social and cultural activities, homelike surroundings and a church life far away from home, the center and its leaders look toward a future of continued service as long as American servicemen are stationed in the area.

Mrs. Theiss cuts cake celebrating Center's first anniversary as Pastor Brelje looks on.



Tachikawa Lutheran Service Center was first developed and the building erected and furnished, under the leadership of Pastor Edwin Sohn. When Pastor Sohn left to take a parish in California, Pastor Milford Brelje became the service pastor, and continues in that post. Mrs. Otto Theiss has served from the beginning of the center's history in the post of secretary-hostess, which includes many functions of administrative work, organization and acting as counselor, friend and guide to many visitors.

The sacrament of holy communion is administered in the chapel of the center.

The Tachikawa Center is one of thirty-eight Lutheran service centers in the United States, Europe, and Asia operated for servicemen and women under the direction of the Lutheran Service Commission of the National Lutheran Council and the Lutheran Church—Missouri Synod.

The pictures on these pages were taken at the first birthday anniversary celebration of the center, but are, in many ways, typical of the scenes of worship, fellowship, recreation, study and play which could be duplicated any week at this unusual Lutheran service center which is a "home parish" on the other side of the world.

ACROSS CLOSELY GUARDED EAST GERMAN BORDER, REFUGEES TOOK BIG CHANCES IN ESCAPING.

CHURCH LEADER MADE THE TRIP TWENTY TIMES IN ASSISTING IN THE CHILD-FEEDING PROGRAM

CHURCH WORK CAN BE DANGEROUS

By ALEX LIEPA

THIS STORY of a layman's struggle in Communist-ruled East Germany can be told now. The individual will never go back to East Germany. Telling his story can hurt nobody else, since that kind of a church struggle has become impossible anyway.

It is the story of a man who risked his life to feed children. The feeding program was sponsored by Hilfswerk, welfare agency of the German Evangelical Church, and supported by Lutheran World Relief.

The man is now employed by Hilfswerk in West Germany. He consented that this story be written, if his name were not used. "There were other men who did the same thing," he stated.

MR. X WAS a refugee from Saxony. He lived in freedom from 1945 to 1947. Then the church asked him to go back behind the Iron Curtain. He was an administrator, and was needed to set up the child-feeding program. He knew the mountain paths of the Harz highlands, the demarcation line between freedom and slavery that is so often called the Iron Curtain. No man without such knowledge could have done the particular job.

In the four years Mr. X served his church in East Germany, he crossed the forbidden line twenty times—ten times one way and ten times the other way, every time with his life at stake.

He was not smuggling food into East Germany. Lutheran World Relief donated food packages which reached East Germany in other ways. But in

structions, accounts, and contacts were necessary to run the program. At that time no East German churchworker could hope to receive official travel permits to visit the West. In order to communicate, Mr. X had to cross what the Germans call "the green border."

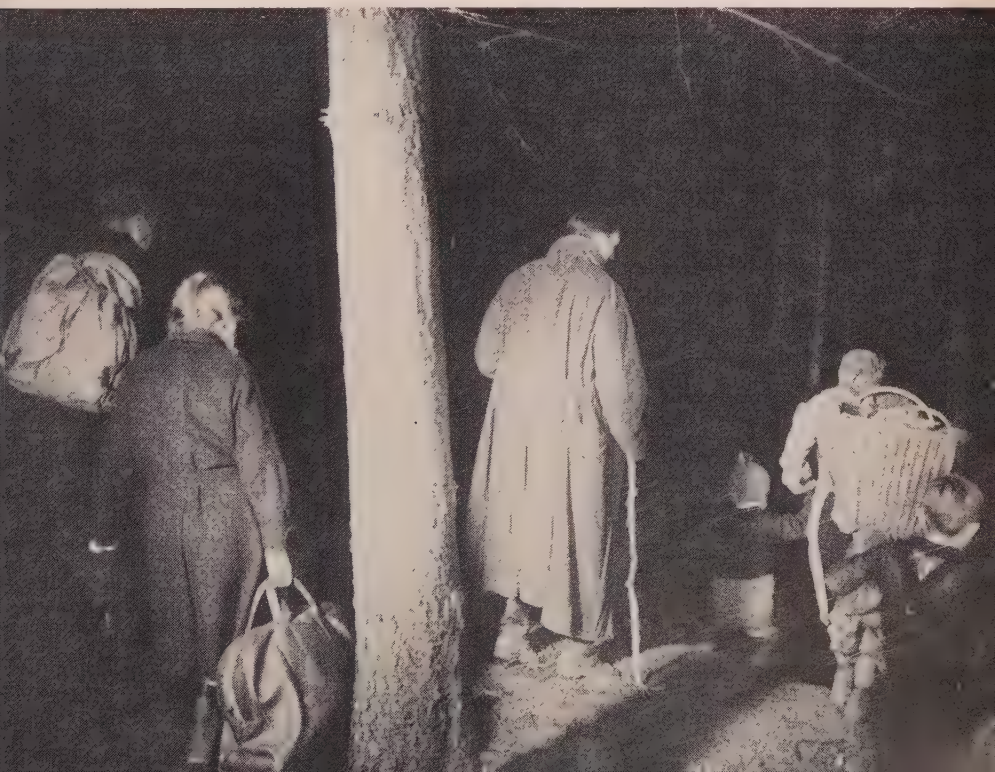
He went undisturbed or, rather, unseen by border guards nineteen times. Then came the night he will never forget. A late autumn night, when the sky over the Harz Mountains was clear, the moon and the stars silvery, the paths under the highland woods black as pitch.

Mr. X and a companion went along the dark path swiftly. They knew their way, stopped rarely to plot their course by the lonesome peaks of the mountains.

Mr. X carried a suitcase filled with ordinary belongings—some dirty underwear, a few cigarettes, a little food. At least that was what Mr. X hoped the contents of his suitcase would look like if opened by an unwelcome inspector. The bottom of the case was covered with a sheet of paper, like most suitcase bottoms of thrifty Germans. Mr. X hoped nobody would look under that paper, because he had a few church documents there.

These were documents and accounts of the kind you would find in the briefcase of any American churchworker—documents that would never bother you or your American friends. Yet the documents were signed by West German church officials and could cost Mr. X's life if discovered by Red border guards.

He and his companion, another old hand at "green border" crossing, did not really figure on being stopped or even seen by the guards. They probably would never have been stopped if, somewhere close to the Iron Curtain, a bunch of young people had not been poking around



the forest looking for a way to cross.

The young people ran into Mr. X and his companion, decided these two looked like people who knew their way around, and wished to follow them. Time and time again Mr. X and his companion asked the young gang to make their own way or at least be quiet. Shut up and stop jabbering. And stop stepping on twigs and behaving like a flock of elephants on a picnic. At least, that is the way Mr. X recalls it.

BUT THE YOUNGSTERS were intent on getting across the demarcation line to profit in illegal trading. They had loaded themselves with packs of herring—a much-sought article in Communist-starved Saxony. One could tell that by the smell. A smell, Mr. X said, that by itself ought to alarm the border guards.

Yet the youngsters had no intention of keeping quiet. It seemed they considered the whole thing a merry adventure. At last, shortly before they reached the border line, Mr. X and his friend decided they would have to be drastic about shaking the crowd off. They made a plan suddenly to drop off the path and run straight into the undergrowth to their left, and it worked out well.

That is, the first part of the plan worked. Mr. X and his friend got into the brush and the youngsters hesitated to follow. Then, as Mr. X passed a thick tree, a bayonet blinked in the vague reflection of the nightly sky, and a voice said: *"Stoy!"*

Anyone who ever met Russians knows that *"Stoy!"* means "Halt!", and the bayonet was just an inch from Mr. X's necktie.

He stopped and his friend stopped. But the Russian kept himself behind the tree and said nothing. He said nothing for quite a while—apparently wondering how big the crowd he had heard really was and whether he could dare to hold them all. Then, still without a word, he began to make flashlight signals from behind the tree.

The bushes rustled and two more bayonets glinted, followed by two more Russians, and the three of them rounded up their quarry—Mr. X and his friend and the whole noisy crowd on the path.

The search for arms and smuggled goods began.

"What have you there?" asked a Russian and reached for Mr. X's suitcase while Mr. X reached for his collar. But the Russian did not bother to lift the bottom-cover paper.

The worst seemed past. Then the body inspection began. The hands went down all the length of Mr. X's body from armpits to the knees, then came up again, squeezed and almost tore out the shoulder paddings, slid down over the sleeves, and suddenly stopped. Mr. X wore his precision wristwatch, about the only good thing he had earned for five years of warfare for Hitler.

THE HANDS of the Russian reached the watch under the sleeve and stopped. The Russian glanced over his shoulder to make sure his comrades did not watch him, then whispered:

"Me get watch!"

"No," Mr. X shook his head. But he knew his watch was lost.

"Me get watch—you go free!" whispered the Russian, and pushed Mr. X still with watch on his wrist, aside.

Mr. X's companion was the next to be searched by the same guard. The two others had made themselves busy searching the girls in the crowd. And the friend of Mr. X had a watch, too.

"Me get watch?"

"Me go free?"

"Yes, me comrade. I get watch. You go free. I make so."

The guard's idea was that if he would get the watches, he would put the two men last in the column of prisoners. Then, at a convenient moment, the guard would signal (the signal being a blow with the butt of his gun) that it was time to jump and run into the bushes.

They were about to hand their watches over, when Mr. X hesitated:

"You get watches, we run, then you shoot?"

"No!" the Russian was indignant. "I'll not shoot, I'm good comrade."

There was no alternative. The guard got the watches. But Mr. X decided he would not run. He would merely throw himself headlong into the underbrush. If bullets came there would be a chance they would not hit him.

And the column of prisoners was arranged as promised. The two men—without wristwatches—were last in the line. One guard went ahead, another walked on the side, the comrade who had the watches was the rear guard.

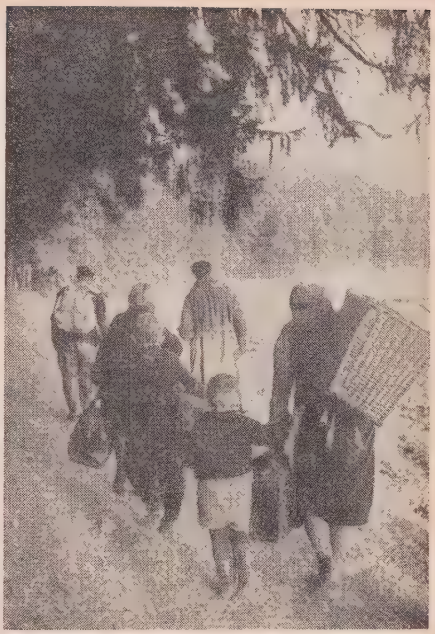
Will he, or will he not stick to his promise? Mr. X wondered between hectic, rather disorganized silent prayers. Will he or will he . . .

The butt of the gun fell heavily on Mr. X's back, and he jumped and ran a few steps and fell flat into the brush.

Will he, or will he not?

There were no shots. The column moved on, far quieter than the same group of people had moved when silence would really have made a difference.

BUT THIS WAS not the end. The next thing was to get past the German Communist "people's police" who guarded the entrances to the village below the mountains, a place that had to be passed. And the "people's police" were reputed to be much trigger-happier even than the Russians.



Still clinging to his suitcase, Mr. X descended the mountain, waded across a rivulet, got wet up to his hips and cold all over, then made a last desperately dangerous dash across a swampy meadow, by now silvery in the clear light of the moon.

No one saw him. He reached the little house and tapped the code-signal on the window shutter. The door opened immediately, and Mr. X was inside the home of the village church sexton, an old man in the strange "underground" that had to be organized to continue church work.

The old man had been waiting for Mr. X. He had been worried when Mr. X did not show up during the early hours of the night, when the mountains are darkest. But he still hoped and prayed, and his wife had warm water ready for washing. There was warm food and hot tea on the stove.

Mr. X's twentieth illegal crossing of the Iron Curtain border had ended successfully. By next morning, in bright daylight, he would leave the sexton's home undisturbed. If anybody asked questions, he could claim he came for a visit.

It was not because of this adventure that Mr. X stopped working for the church in the East Zone and made his last flight—with his wife and their four-year-old daughter—toward permanent life in the free West.

THIS LAST CROSSING happened months later, and the reason was not that Mr. X had tired of risking his life. It was because he had gotten himself into violent argument with the Communist town fathers who insisted the church had no business distributing food donated by "American warmongers."

"We only feed the needy children, and we feed them all regardless of creed or political conviction," said Mr. X. "We will even feed Communist children if they need food to preserve their health."

This was true and the Communists knew it. Yet they insisted that even church-donated food should be distributed by them.

"So that you could feed only those who subscribe to your ideas and thus gain additional advantage in your struggle against the church?" Mr. X asked them.

They did not answer, but a few days later the local pastor told Mr. X to get out fast. Friends of the church inside the ruling clique—and there are friends of the church even in Communist cliques—had warned that Mr. X was soon to be arrested.

THIS WAS THE END of his usefulness for Hilfswerk in East Germany, and the end of this story—a story that could not have been told a few years ago because then too many men took similer chances, and the story might have hurt men as well as the cause.

It can hurt no longer because no such projects are being continued. The struggle of the East German Church goes on and is as difficult as ever. The border crossing is no longer attempted.

In the Harz Mountains and elsewhere along the demarcation line between freedom and slavery, the Reds have hewn down trees, razed houses, driven people away to make a three-mile no-man's land that is plowed and harrowed and guarded by hounds and barbed wire and trigger-happy German Communist guards. Today, no one could even hope to cross unnoticed as in the day when a man had at least a chance to make it, a chance to run into the hands of a young Russian peasant who would steal a wristwatch yet stick to his word and not shoot.

YEARS AGO an Old Testament scholar was publishing a radical theory of the authorship of the book of Isaiah, and he admitted that he shrank from the hail of criticism that was sure to follow. "But," he said, "there's a worse fate than being misunderstood; it is to be to truth a timid friend." That word I would lift in warning to all who for whatever reason are tempted to lower the banner of truth in these difficult days.

—HAROLD A. BOSLEY in *Sermons on the Psalms* (Harper)

WATCH OUT FOR ANGELS!

By ROBERT K. ANDERSON

They are likely to drop in almost any time, but even preachers are likely to be a bit skeptical

THE REVEREND Alexander Livingstone MacLean laid down the sealed, unaddressed envelope which the self-conscious groom had slipped into his hand before leaving the study. Returning to his typewriter, he read the single unimaginative sentence which stared at him from an otherwise unmarred page:

"For our meditation this morning, any one of a score of texts from the Bible might have been chosen."

That was true enough. A score of texts were running through his mind, but none of them seemed willing to come out and mix with the sounds of traffic, the afternoon sunlight on the Saturday dust, the gang of kids playing ball on the lot which was barely a safe distance from the stained glass windows of St. Mark's.

ALEC TORE THE SHEET out of the typewriter, and put in a new one. Then he noticed him. The man hadn't made any noise when he came in—just entered and sat in the brown leather chair on the other side of the desk, and was watching Alec with the suggestion of an amused smile.

"What can I do for you?" Alec was afraid his voice wasn't as cordial as it might have been. But then, what could the fellow expect? Everyone in town knew that his study was out of bounds on Saturday afternoon. Everyone, that is, except this fellow.

"On the contrary, Alec," the man replied. "What can I do for you? You seem to be in trouble." The half-amused smile was still there.

"I'll get by, thanks." The note of irritation was more evident now. But the man still showed no signs of taking the hint.

"Perhaps I ought to explain," he said. "You see, I am an angel."

THE START with which Alec greeted this could not be disguised. It brought that loose lock of black hair down on his forehead.

"A what?"

He measured the distance to the door. Was the man dangerous? Where had he come from—Lyons Brook, perhaps, or the psychopathic ward of the General?

"An angel. I know you are surprised, and we don't usually do this sort of thing, but you seemed to be having such a time of it that I couldn't help dropping in and offering to do what I can."

"Well, thanks. That's very good of you, but there is really nothing. Nothing

at all. No, I'll make out all right." The firmness in his voice was all gone now. He knew he was making a fool of himself. He wished this man would go.

"Just thought I would offer my services," the man said. And with what sounded like the shadow of a sigh, he turned around—and was gone. He didn't go out the door—just disappeared. Alec had been looking at him one moment, then the next his eye fell on *A Hebrew and Chaldee Lexicon* on the bookshelf behind him.

He was still looking at it when Sandy came in, breathless and perspiring after the ball game.

"We won, Mr. MacLean," he panted. "I was catching. That's three times now!"

"That's good, Sandy." Alec came to life again. "Beat the tar out of them, eh? Keep it up and you'll be in the big leagues yet."

"Yeah," Sandy panted. Then he saw that Alec's voice said one thing, but his face didn't show any of his enthusiasm.

"Guess I'll go home—s'long."

"So long, Sandy," he said to the disappearing ball glove as Sandy sped out the door.

ESTHER HAD DINNER ready when he arrived. Warmed-over, mostly, but it had been a hard day for her too.

"Anything interesting today?"—a duty question to make conversation.

"Got the Martin chap married off. He came in just after lunch. Some girl he met in Chester, name of Didsworth."

"Never heard of her."

That was all.

But that wasn't all that happened. How did a person go about telling his wife the sort of thing that had knocked him off his feet this afternoon? He could imagine himself saying, An angel came and visited me. And Esther would say, That's nice, one with feathery wings and a halo? And he would say, No, one with a box-cut topcoat and polished tan shoes and fair hair. And she would say, And a briefcase, I suppose? And he would say, I really did see one, and he spoke to me, and I wouldn't be telling you this if I wasn't sure of it. And she would say, Yes, dear. Then the silence would be thicker than ever. He decided to keep quiet about it.

THE WHOLE BUSINESS became even more difficult when the board chairman came around that evening to see about a bill. Alec mentally calculated the effect it would have on him if he were to tell him. The chain on the chairman's glasses shook slightly as he glanced from page to page of his report, reading item after item to Alec, who was supposed to have a solution to the problem of a large budget and a small income.

The chairman closed his portfolio and stood up. "So unless your guardian angel has an idea, we'll be running on a deficit of two thousand this year."

"Maybe he will have." Alec's voice was far from steady. But then he lost his nerve. Should he say, He visited me this afternoon. And the chairman would say, Oh, really? And Alec would say, Yes, he asked if he could help me. And the chairman would say, Did he offer you a check? And Alec would say, No, it wasn't that kind of help he had in mind. And the chairman would say, Well, if he can't do something practical for you, I don't see much sense in his hanging around.

Actually, all the chairman said was, "Well, see you in the morning, Alec—unless George gets home from college. He said he might come over this weekend, and if he does I would like to spend the day with him."

Then he left, the usual way—opening the door, and closing it behind him.

ALEC PLACED the offering on the altar, then climbed to the pulpit. His sermon was there, neatly typed and before him. Row upon row of faces looked up at him. Mr. Rogers was still quite awake, and Miss Lindstrom was polishing her glasses —for the third time since the service began. Over to the left he saw Sandy's well-scrubbed face with his hero-worship expression. Alec cleared his throat and began.

"For our meditation this morning, any one of a score of texts from the Bible might have been chosen."

Already he saw some losing interest. Next Sunday he would begin a series on the ten commandments. That usually kept their attention. But now he had begun, and could not stop.

The sound of the recessional died away, and Alec found himself at the door shaking the same familiar hands, hearing bits of news, exchanging greetings, referring strangers to the guest book. At last they were gone—all but one. Sandy had waited, as usual, to walk the five blocks back to the parsonage with him. But Sandy's face wasn't as happy as it had been, and their banter didn't seem as free and easy as it usually was. Alec began to ask him questions about the sermon, but Sandy avoided them. Then he stopped and looked at Alec.

"But why didn't you tell us about the angel?"

Alec felt his pulse increase with a jump, and the hair along the back of his neck felt prickly. "What angel, Sandy?"

"He came to the ball diamond yesterday and asked me where to find you, and I sent him to the church."

"Did you see him again?"

"Yes, a little while later. I asked him if he had found you okay."

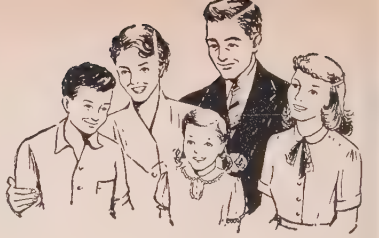
"Did he say he had?"

"He said he wouldn't know until today."

FOR YEARS I gave my thank offering in the Women's Missionary Society of the ULCA without much prayer or forethought. But recently I changed my method of giving. I placed my little thank offering box on the windowsill over the kitchen sink. It is handy there, and every time I feel thankful I drop in a coin and a prayer.

I was surprised how exciting this turned out to be. An element of expectancy entered my life. I began to be grateful for specific things and I prayed for specific things and people. Before, my giving was vague and, I felt, ineffectual.

One day I witnessed a little scene that made me feel two stories tall. My son was inserting in the box-slot a coin of his own with these words: "Thank you, God, for helping me to drive in those two runs last night in the Little League game." Then, hesitating, he searched in his pocket for another coin. "This," he added, "is for the cup cakes Mrs. P. brought over today. Please help the missionaries too." —DOROTHY DAVIS



FINE LINE

KAREN WAS ASLEEP in the back seat. Pete, in the opposite corner, was reading a comic book. Susie, lolling indolently between Dan and me, sat up suddenly.

"I," she announced, "am lonesome."

"Well," said Dan, "that is indeed a sad state of affairs. Any idea what brought it on?"

"Yes. Leaving Donna at home." She settled back, seemed about to suck her finger, then thought better of it. She decided to be angry instead. "I still don't see why she couldn't come!"

"Because today is Sunday and it seems like a good idea for her to spend the day with her Daddy."

"He's going to see her mother, so she can't see him all day."

THERE SEEMED no point in going over all the arrangements again. Tony was going to take Donna to Sunday school, then leave her with Mrs. Sym while he made the trip to the hospital. Meanwhile we had started on the trip to take Karen to camp, stopping for church service on the way. But Susie knew all that. She was arguing for the sake of arguing—or rather for the sake of showing her annoyance.

Remembering a conversation she and I had had only a few weeks before, I smiled at her. "I thought you might be glad to be with your own family without Donna for a little while."

"Well, I'm not! I miss her."

"To tell the truth, so do I. We are all going to miss her when her mother comes home and she goes back to her regular family. But she can come for the day now and then, I hope."

"She doesn't want her mother to come home, you know. She likes you better." Susie's tone was matter of fact, as though there were nothing unusual in such an idea. Dan and I exchanged glances over her head. We had been afraid that was what Donna was thinking, since she never mentions her mother and has been referring to our house as "home." This whole situation has been hard on a seven-year-old.

Dan turned the conversation lightly. "Just shows what good taste Donna has. Your mother's pretty nice, you know."

SUSIE LOOKED a bit uncertain and I thought the conversation had gone far enough for her. "How about coming over here near the window so you can see out better? We can start scoring the cows and horses. There seem to be a lot of them."

The switching around attracted Pete's attention. He dropped his comic book over into my lap. "I'll play too. I'll take the left side of the road. When do we start?"

"Now!" Susie shouted. "I get five, ten, fifteen, twenty! Horses by that barn!"

"How many points for pigs?" Pete chimed in. "Four?"

"Three," said Dan. "They're bigger than chickens but smaller than cows and horses. I'd give them three."

"But doesn't the smell count extra?"

"How can you count a smell?" Susie was scornful. "You can't say how many

of a smell there are. It's just everywhere."

"All-pervasive," agreed Pete, willing to sacrifice a few points in the game for the satisfaction of showing off his vocabulary. "Didn't think I knew that, did you? Learned it in vacation school."

"Very fine," agreed Dan. "But what has the all-pervasive smell of pigs to do with vacation church school?"

"Not pigs. The grace of God. You know, in Christian homes."

"Oh," said Dan, in a small voice. "Horse on your side and a cow on yours, Susie." Then under his breath, "Did you know they talked about stuff like that in the Junior Department?"

"Must be just in some smaller groups. There, Susie! Don't miss those chickens!"

By this time Karen was stretching and yawning. "Where are we? Almost to camp?"

"Almost, sleepy-head! Getting anxious to see your friends from last year?"

"And 'specially Barbara! Do you suppose they'll get there ahead of us?

"They're bringing this new girl from their new church. It will seem funny to have someone in with Barbara and me, but maybe she'll be all right."

"If Barbara says she's almost as nice as you, she must be pretty nice," I observed, bringing on a series of gagging noises from Pete and Susie. Karen surveyed them coldly. "No matter what she's like, I'm certainly going to enjoy camp!"

"Want to push on to camp, or stop here for a hamburger?" asked Dan, slowing. "This looks like a decent place."

"I can eat half a dozen hamburgers," announced Pete.

"Me, too!" echoed Susie.

"Well, we'll order them one at a time," Dan stated.

"But we can have all we want?" Pete demanded.

"Within reason. Say, am I seeing things or does that family over there look familiar?" He nodded toward a man, a woman and two girls.

"It is! It is!" shrieked Karen, bursting into action. "It's the Lightmans!"

Pete and Susie streaked after her, and Dan and I weren't far behind. It was wonderful to see them after these months of separation.

We ordered and settled down at an outdoor table to get caught up on the news. "And you really like your new home, don't you?" I gave them their chance first.

"We love it! Here, Bob, give me the pictures. I stuck them in your coat pocket. I wanted Connie to see our gorgeous fireplace." And it really was gorgeous. I drooled over the pictures of the new house. Then we had to report in detail about everyone back home, especially the people in the church.

"But we're doing all the talking." Dan broke off an account of the evangelism set-up the church council's working out. "Tell us about your new church. You're having the same thing, I imagine."

Bob looked sheepish. "To tell the truth, I don't know much about the real working of the congregation. The children go to the church school, of course."

"And we have been to the service," put in Blanche.

"Oh, yes. Several times," agreed Bob.

"In other words," Dan razzed, "you're going to let yourself be on the receiving end of the evangelism effort! Why, shame on you! Making a hard-working guy like me come drag you into the church, when he could be working on an honest heathen!"

"Now that you mention it," Bob laughed, "the line is pretty thin there, isn't it?"

WORSHIP NOTEBOOK

IT WAS ONE OF THOSE hot Sunday mornings. Away from home for a brief visit, the regular schedule was put aside. It had been our plan to go to another church at a later hour, but the mounting heat made us pause. The little church was just a few blocks away. The service was to be held at an earlier hour and after we had given the first part of the day to God there was still much of the day to rest. Selfish? Perhaps—but then many churches are beginning to realize that eleven o'clock on Sunday morning isn't a holy hour.

Greeted cordially at the door we took our places in a pew near an open window. People fanned themselves with bulletins. A child cried and its mother comforted it. The crying stopped. A few small children in front of us wiggled occasionally making the wooden seat of the ancient pew screech with annoyance. Ushers escorted perspiring parishioners to their places. Over all this the hum of the organ brought to mind the things of God.

AN ACOLYTE ENTERED the sanctuary from a side door, bowed profoundly as he approached the altar, then lighted the candles. From the rear of the church the choir and the pastor entered in procession. God's worship had begun.

It was just as it is in most services, the uniformity of the Common Service bringing men and women and children together with God. How good it is that in almost every corner of the church the Body of Christ is united in worship.

The service moved along and I with it, like a woodsman following familiar trails. Step by step certain landmarks reminded me unconsciously of how many times I had walked this way before.

It was only as we had finished the creed that I was aware of another fresh scene, and now realized the reason for the occasional outburst of crying during the reading of the Gospel. That tiny face with its big shining eyes peering at me from across the shoulder of its mother was here to be baptized.

BAPTISM ISN'T SOMETHING to be done in secrecy. It isn't a mystical rite that only a few privileged people may attend. The *Common Service Book* in its rubric says, "Baptism should be administered at a public service. When circumstances demand, it may be administered privately, but public announcement thereof shall afterward be made."

This seems clear enough. What we do for these children is not to invest them with a sort of privileged existence which they can enjoy as individuals. It is not like going to a department store or a gas station and getting a credit card that you can use whenever you choose. Baptism is the inclusion of an individual into the Body of Christ. Before you are baptized you are an individual. Once the waters are poured upon your head and God's Word spoken, once you are baptized you are no longer an individual. You are a part of the whole. You are, in St. Paul's words, a member of the body. Is it not important therefore that the body be present at your reception? How can we speak of the church as a communion of saints, an assembly of the redeemed, if at one's initiation he is not brought into

the assembly as it is gathered for its only purpose, the worship of Almighty God?

And that's just what happened on this hot Sunday morning in this little church where we sat. As the pastor spoke, little curls were hurriedly smoothed back, finery adjusted and proud parents carried their children to the altar. I wondered how long it had been since those same parents had stood before that same altar or another and pledged their love to one another? God had joined them together. They were no longer two people. In their marriage they had been united with God in a unique way. God had blessed their marriage with life. Their union had grown and now that new life God was to join to Himself.

SLOWLY THE PASTOR spoke the words of the service. People in the pews were interested. Not simply in pretty little babies I think, but in a way that perhaps some of them could not understand. Those children were a part of this parish and so of all who name the Name of Christ.

It didn't take long. Water was poured upon the heads of the infants following confession of faith of the parents and sponsors. The prayer followed and then the blessing. In just a few moments two souls had been united to the Body of Christ. It was like a bus moving along the highway. Filled to overflowing and urgent in its desire to move on toward its destination it had stopped just long enough to pick up two more passengers.

This simple ceremony is so important, and yet how lightly it is regarded by some of us.

HOW RIDICULOUS is the situation where the young couple together with its child comes to the church, surrounded by friends and relatives, and has no idea of what baptism means, let alone not having read the service before coming. Now don't get me wrong! I'm not ruling out the old-fashioned christening parties. They served a purpose. We have had two of them, but they are not the chief thing.

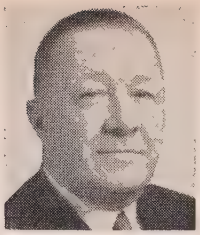
First of all the young couple must know what they are intending to do when they plan to have their child baptized. One thing is certain, the baptism ought not be delayed. Luther was baptized the day after he was born. Today, a child can be baptized within a month after his birth. So the couple must consult the pastor for both an understanding and a date.

Secondly, they must determine who shall act as sponsors. Today many parents stand for their own children. Those who favor this practice say that the parents have better opportunity to instruct their own children. Those who favor having sponsors argue that if anything happens to the parents the god-parents have a responsibility to their god-children. In either event both have a tremendous obligation and it must be exercised with diligence. I have often wondered how anyone but a Lutheran can stand as sponsor for a child baptized in our church. How can anyone teach the faith who is not an adherent of it or not connected with it? Thus care must be taken in this regard. Parents would do well to read the charge of the pastor which closes the baptismal service. If they did, the task of pastors and church school leaders would be an easier one.

The service was over now but I noticed as I left that members of the congregation were gathering round the parents and their infants. One body, with many members, old and young, rich and poor, yet all one in Christ. It didn't seem hot any more.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Public playground

QUESTION: Our neighborhood playground is very attractive to our children. They are always clamoring to go. But we have some fine play equipment in our own back yard. Furthermore, the playground has all kinds of children, from the finest to the worst. I dread having our youngsters pick up all the words, habits, and even germs to which they will probably be subjected there.

REPLY: Whatever play facilities you may have at home, your children need also the benefit of associating with various types of youngsters. Unless the conditions are extremely bad and there is no supervision, they will be helped. "Bad words" and undesirable habits will be encountered sooner or later, no matter how careful you are, but the children will survive without serious results provided they have the right atmosphere and guidance at home. Their working, playing, and making friends among all types of children will outweigh the detrimental influences.

The most important factor on the playground is the supervisor. If he is a wholesome and mature person, and gives intelligent guidance, you have little about which to worry, especially if the directors of small groups likewise are of the right sort. Is the main spirit one of co-operation rather than competition? Is there sufficient variety to interest all kinds of children?

Study the playground and its personnel and find out at first hand just what the conditions are. If you find it isn't up to your ideals, don't keep your children home, but take a hand in making it the sort of place it ought to be.

Stature

QUESTION: I have had considerable experience with a variety of boy friends, and have recently been settling down to a chap whom I like very much. He goes to my church, we like many of the same things, and we seem to have about the same sort of ideals. But there is one difference which is annoying to me, and I think it embarrasses Tom—he is about two inches shorter than I. My father refers to him as "the little boy." I feel strange about this situation, and I am not sure I can be satisfied to have a husband who is shorter than I.

REPLY: There are many qualities of human beings which are much more important than height. It is a minor and incidental matter which doesn't deserve the consideration you are giving it. But if either of you is sensitive about it now is the time to talk it out.

Since men, on average, are taller than women, some people have assumed the attitude that every husband should be taller than his wife. This difference has no importance except as certain individuals may conjure it up. It has real meaning for the partners only. If their statures are mutually agreeable to husbands and wives, no one else need be considered.

But if anyone is deeply disturbed about a prospective partner's stature, now is the time to talk it over, think it through, and reach a conclusion.

Dr. Rudisill is secretary of adult work for the Parish Education Board.

Sin of Racial Pride in South Africa

Naught for Your Comfort. By Trevor Huddleston. Doubleday. 253 pages. $3.75.

Out of the personal experience of twelve years' working and living among the natives in the Union of South Africa, Father Huddleston, a member of the Anglican monastic Community of the Resurrection, has written a lucid, beautiful, and terrifying account of the racial situation in that rich and troubled land. It is beautiful because it is a strong testament of human faith and courage working against almost unbelievable odds; terrifying because it shows the pattern of totalitarianism once again systematically stripping the individual of his humanity, denying him the rights and dignities of a human being, and worst of all, doing so in the guise and trappings of a pseudomorality.

In incident after incident Father Huddleston delineates the position of the black man, even of the liberal white man who speaks up for the black man, in South Africa today. An African, walking on the street near his home is arrested for not carrying his pass —the slip of paper which gives him his very limited freedom of movement. While waiting in jail for trial he is kicked by the guards, and three days after his release he dies of internal injuries. When the case comes to court months later, it has been forgotten that Jacob Ledwaba was a man; he was just a *kaffir*, a number who had forgotten his pass.

A white woman leader of the labor party, repeatedly denied a passport, finally was smuggled out of the country. An African lawyer, one of the few in the Union today, is not allowed to leave the city of Johannesburg. Freedom in South Africa today, says Father Huddleston, is not a right, but a privilege conferred or withheld by the state.

Not only are the appalling conditions of life for the native vividly described, but the frustration of the individual who works for their alleviation. Father Huddleston is deeply concerned over the question of Christian conscience and of the church. He asks, "Why, if the person is of infinite dignity in the sight of God, does the church accept so complacently the constant invasions upon personal liberty in South Africa?" and in his answer condemns the attitude of the church as one compounded largely of fear.

For Father Huddleston, the fundamental issue which must be decided is "What is the function of the Christian Church in society?" His answer, which can stand as the central theme of *Naught for Your Comfort,* reads in part ". . . it will always be the duty of the Church to proclaim that this world is God's world and that infringements of His law will bring their own terrible penalties. Sin is not and never can be a purely personal matter. The problem of evil affects the whole human race. The sin of racial pride, the evil of the doctrine of apartheid—these are things which must be condemned by the Church and their consequences clearly and unmistakably proclaimed." That is just what Father Huddleston does.

LIESL E. KUHN

Roman Catholic Bible Study

They Saw His Glory. By Maisie Ward. Sheed and Ward. 278 pages. $4.50.

Much more interesting than instructive, this is an introduction to the Gospels and Acts written for the Roman Catholic lay reader.

How often do you find an academic work which stems from extensive experience in street-corner lecturing? Maisie Ward has faced the variegated audiences of Hyde Park in London as an open-air speaker for the Catholic Evidence Guild. Her book has, as one of its chief aims, basic biblical education for that adventurous task. She herself is the wife of Frank Sheed and was, with him, the co-founder of the publishing house of Sheed and Ward.

The writer values Scripture highly. From

its inspired pages alone, she says, can one gain a true portrait of Christ. "To see Christ and to show Christ we must undertake a serious study of the Gospels in all their elements: see Our Lord as each of His great painters depicted Him: see His human life in the total setting of miracle, prophecy, Church and Apocalypse in which it was placed by the eternal decrees of God: see Him within the Trinity to whom He is leading us."

In the technical matters of introduction, which consider the authorship of the books, date and place of writing, the sources and original language, etc., Mrs. Sheed is somewhat brief and completely conservative. Not a specialist herself, she draws upon other writers—mostly Roman, of course—for information. The bulk of the book describes the contents of the Gospels and Acts, and traces the main themes. A short final chapter is devoted to early Christian literature.

The writing is done with accuracy and discernment. It is delightfully replete with scriptural language. Again and again Mrs. Sheed brings together figures or ideas from different parts of the Bible and, striking them like flint and steel, produces sparks of illumination.

Some Roman emphases creep in. For instance, a condemnation of birth control is connected with a citation of Luke 23:29, "For behold the days shall come wherein they will say: Blessed are the barren and the wombs that have not borne, and the paps that have not given suck." Nevertheless there is high value in this book. It demonstrates that honest Christians can and do hold different conclusions with intense conviction. HOWARD N. BREAM

Gettysburg Seminary

Church and State

Christianity and the State in the Light of History. By T. M. Parker. Harper. 177 pages. $3.

The chaplain at University College, Oxford, in these Bampton Lectures, surveys the historical relations of organized Christianity to the political state. The most valuable part of this book is the chapter on Byzantine theocracy where the author has much that is vital to say. His chapter on Reformation ecclesiology and the state is second-rate and adds little about Lutheranism or about the sects and their contributions to political theory. There is nothing about the sources of federal democracy, for example.

Nor does the author show how political forms emerged from theological ideas. He writes on a problem of importance without comprehending the significance of the work of Troeltsch and Weber. JOHN J. STOUDT

Norristown, Pa.

Pastors at Home

The Minister Behind the Scenes. By George Hedley. Macmillan. 147 pages. $2.50.

For about 34 hours each week, the minister is "on stage." He is conducting services, meeting people, attending meetings, visiting. For the rest of the time he is "in rehearsal." He must read, study, pray, plan services and sermons, enjoy some recreation.

In this volume expanded from lectures given last year at Duke University, Dr. Hedley concerns himself with the minister's "rehearsal" time. Some of his observations are fairly obvious, but others show unusual insight and perception. And it's all well done.

A survey of California clergymen (Dr. Hedley teaches at Mills College in that state) showed an astonishing use of time. Some said sermon preparation took 20 hours each week; others admitted to only two hours' preparation. They averaged 19 hours of reading each week, with the Bible and religious books taking the most time. Most said they never read fiction. Six per cent never read religious books or newspapers.

With this kind of background to work on, Dr. Hedley shows how almost every facet of activity can be helpful to a busy pastor. Reading, study, recreation and private devotions can all be used to create a more effective ministry. Especially does he open doors to lesser-used helps like poetry and drama. ALBERT P. STAUDERMAN

Philadelphia

OVERSEAS

Church-State Problems Aired

SWEDEN: Malmo. June 26.—THE 25TH general convention of the Church of Sweden was held in Stockholm in May. The general conventions are voluntary gatherings and are a fairly recent addition to the official church assemblies called by the government.

This convention was the biggest ever held. Delegates numbered 2,710, appointed by 746 parishes. At the open meetings, more than 4,000 people were present. The King and Queen attended the opening session.

The official assemblies are limited to 100 delegates, most of them elected by the dioceses.

Since Archbishop Yngve Brilioth was on sick leave, Bishop Ysander of Linkoping presided over the convention. He spoke encouragingly of the church's future. Although there are many dark points in the religious life of Sweden, he said, the church is marching forward and is hard at work. It is being strengthened by church-conscious laymen. He told the audience that almost every Sunday he officiated at ceremonies to reopen a restored church or to dedicate a new building for parish use.

BISHOP YSANDER did not agree with those wanting separation of church and state. We are not only members of the church, he said, but also members of the Swedish state, and we cannot wish that the state shall be further secularized and more estranged from the church than it is already. A secularized state will give still smaller room for the Christian education of youth. The church has reason to protest against much of what the state does, but there is no reason for panic and desperate actions, the bishop said.

Bishop Bo Giertz of Gothenburg spoke to an eagerly listening audience on "Building of parishes in a time of migration." Sweden experiences a greater migration now than in the 19th century, when great parts of the population emigrated to America, he said.

This is a migration from country to towns, from agriculture to industry. In 1930 about half of the Swedish population lived in the country. Now only one-third does so. Towns and cities have grown more than two million in this century. The whole Swedish population numbers about seven million.

To individuals this migration means a change which is sometimes greater than the migration to America, where new rural parishes were created. The newcomers to the towns are quite at a loss and homeless, often materially as well as spiritually.

Many parishes have one pastor for 11,000-12,000 people. It is deemed good when in the cities there can be one pastor for an average of 5,000-6,000. In 1800 there was one pastor for an average of 684. The bishop also mentioned figures from the U.S. with one pastor for an average of 600.

It is clear that the government is not ready to give the church what it needs. Consequently, the church must act on its own. Churches must be built on a voluntary basis. Taking an example from Copenhagen, ten churches are under way in Gothenburg, but there are great difficulties in getting money and building permits. The bishop asked laymen to help more with finance, building, music, teaching and so forth.

The convention resolved to suggest a drive in the whole church of Sweden to collect a fund that would make it less complicated to get loans for building churches.

DISCUSSION TOOK PLACE on the problems of religious education in the public schools. The convention had received proposals to speak out about the continued reduction of periods for religion in schools, the disappearance of Luthers' *Small Catechism,* and the rationalized Christianity taught in many textbooks. The majority did not want a return to Luther's catechism, but the convention agreed to write to the Royal Board of Education and stress the necessity of founding Christian education on the Bible and not allowing a psychological transformation of the biblical message. It also warned against reducing the religion periods so that it becomes impossible to teach the fundamentals of Christianity. —STEN RODHE

Young to Fill Balance of President Zeidler's Term

By PAUL C. WIEGMAN

OMAHA—Dr. A. W. Young will step into the presidency of the Central States Synod from his present post as synod secretary when Dr. C. H. Zeidler resigns on Dec. 1 to become president of Northwestern Seminary, it was announced in Omaha this month.

Dr. Young, 56-year-old superintendent of Tabitha Home in Lincoln, Neb., was appointed by the synod's executive committee to serve until the next convention meets in May 1957. Secretary for the same period will be the Rev. Olney E. Eaton, pastor of Zion Church, Hutchinson, Kan.

The Central States Synod's future president is a graduate of Midland College and of the former Western Seminary in Fremont, Neb. He was pastor of First English Church in Omaha before becoming superintendent of the institution for the care of homeless children and elderly people at Lincoln.

He served as secretary of the Nebraska Synod, president of Midland College's board of trustees, and of the Des Moines Lutheran ministerial association and the Des Moines Lutheran Welfare Society.

Dr. A. W. Young
A president's chair is waiting

MORE THAN 150 Lutherans met at Wayne, Neb., to plan for the evangelism mission, scheduled to take place in 15 northeast Nebraska congregations Sept. 16 to 21. A pre-briefing session for pastors and lay leaders was held at Redeemer Church on May 28. For the first area briefing session on June 17, the mission planners met at St. Paul's Church.

Both meetings were led by the Rev. George Housewright, regional evangelism director, and the Rev. S. K. deFreese, area chairman and pastor of Redeemer Church.

The Wayne area mission will include 12 ULCA and three Augustana churches with over 6,000 confirmed members. Original plans called for two separate and simultaneous missions at Norfolk and Pender in February 1956. Pastors from the two areas, at a preliminary meeting with Pastor Housewright last October, voted to unite the two areas with the center at Wayne, and to change the date from February to September.

Because participating congregations are spread from Wausa in the northwest to Creston in the south and Pender in the east (70 miles each way), the opening and closing mass rallies will be held at the Wayne and Norfolk city auditoriums.

LUTHERANS ARE interested in the Augsburg Confession, and in the teachings and doctrines of their church! This is the conviction of the Rev. Royce J. Scherf, pastor of St. Peter's Church at Pilger, Neb., based on current experience—an experience which he feels is an answer to a recent article in THE LUTHERAN which contained the statement

that "not more than one Lutheran in a hundred knows what the Augsburg Confession is."

The article was of special interest to members of St. Peter's. Late in May, Pastor Scherf announced that many sermons during the Trinity season would be based on articles of the Augsburg Confession, "since a clear understanding of the teachings of our church should be a necessary prelude to the Lutheran evangelism mission in September."

A mimeographed Trinity service schedule was run off, and a supply of copies of the Confession was ordered. Members were invited to pick up the schedule (free) and the Confession (at cost) after the service. The supply of both was exhausted after two weeks, and an additional order was placed.

Evidence of interest was indicated also by the church attendance which normally begins to decline in June. This year, attendance in June was 30 per cent above normal.

"We have found," says Pastor Scherf, "that the Augsburg Confession has much to say to Lutherans and Christians today. The response indicates that most Lutherans are proud of their strong evangelical background, and interested in the teachings of their church."

A FORMER PASTOR of First Church, Topeka, Kan., who became nationally known for his work among the deaf and the blind, the Rev. Ernest C. Sibberson, died June 19, aged 70. A graduate of Capital University, Columbus, Ohio, he had come to the United States from Germany at the age of 15. He was pastor of the ULC congregation in Topeka from 1920 to 1929. Mr. Sibberson gave up his parish to devote his time exclusively to the ministry to the deaf in which he had become interested while serving First Church.

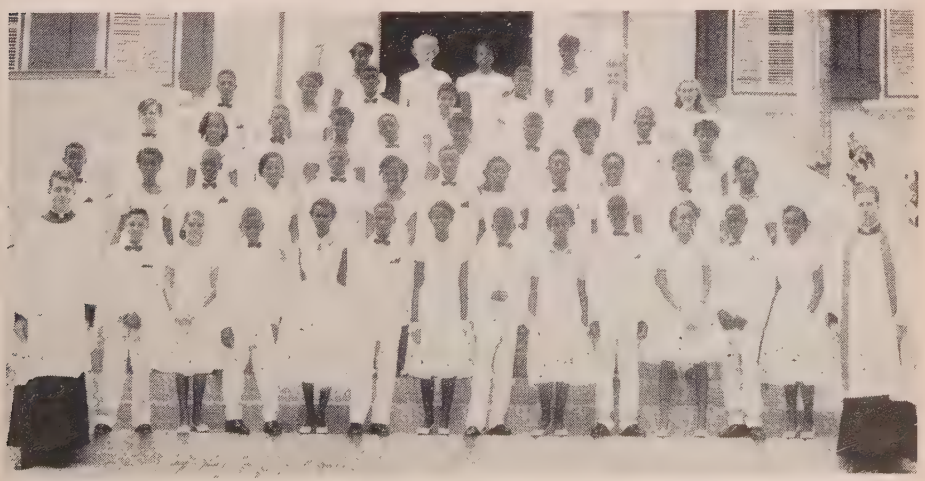
CARIBBEAN

Synod Buys Camp Site, Studies Building Plans

By FRANCISCO MOLINA

PUERTO RICO—"I have seen a magician pull a rabbit out of a hat, but I have never seen a synod president pull a camp out of a vest pocket." This was the answer of President Eduardo Roig of the Caribbean Synod to overanxious questions about a proposed initial building unit at the synodical camp site in El Dorado, Puerto Rico.

The nearest thing, however, to a feat of legerdemain was worked by President Roig himself when he bought the present camp site some time ago. Synod had limited funds



Confirmation class at Frederick Church, St. Thomas, Virgin Islands (*see page 36*)

CARIBBEAN . . .

for the project. Offers received ranged from $500 to $2,000 per acre.

President Roig bought a 21-acre farm on a paved road with electricity for $1,000. An old man he met by the roadside directed him to the farm. President Roig claims the old man was an angel.

With a present camp fund of only $5,000 available, the idea of putting up aluminum units is being considered. Main question asked: Will they stand a hurricane? Second question: Will there be another angel?

MISSIONARY training school for Caribbean pastors sponsored by the Board of American Missions was held in Puerto Rico, June 4-8, with Dr. Robert P. Roth of Southern Seminary lecturing on New Testament doctrine of the church, and Dr. Erich F. Voehringer of Philadelphia Seminary lecturing on audio-visual aids.

A FAREWELL SUPPER at the Caribe Hilton Hotel in San Juan, P. R., was offered in June by missionary personnel to Dr. and Mrs. William G. Arbaugh who moved to New York after 28 years in Puerto Rico.

Dr. Arbaugh's connection with the Caribbean field, however, has not been severed. Although added duties have been assigned to him in the editorship of a new Spanish language hymnal and service book, he still continues to serve the Caribbean territory as BAM Latin American secretary.

FORTY-SIX CHILDREN were confirmed at Frederick Church, St. Thomas, V. I., on Pentecost. This is one of the largest classes in the history of the 290-year-old congregation, Pastor James G. Amos reports.

Built in 1793, Frederick Church was renovated recently. The brick structure was sandblasted and the old bricks were restored to their original look. The church building is a tourist attraction in St. Thomas.

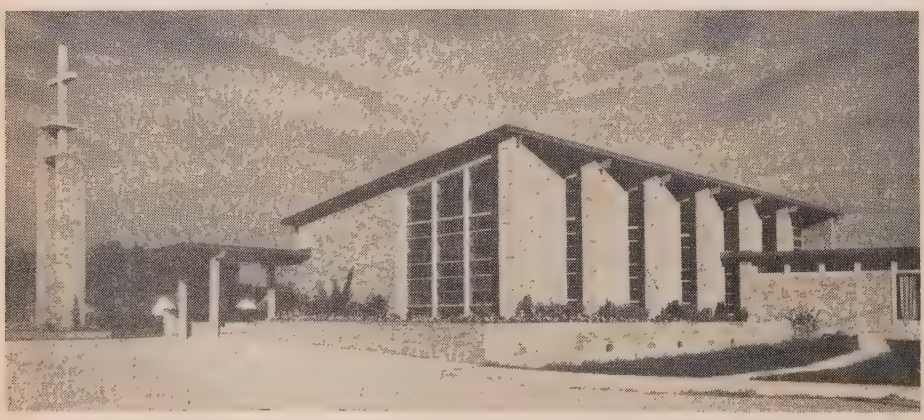
GROUNDBREAKING for the new Nazareth Church building in Cruz Bay, St. John, V. I., took place June 17. Pastor Amos conducted the ceremony, and Henry Samuel, clerk of the church, and Amos Benjamin, former clerk of St. Thomas Church, turned over the earth.

GEORGIA-ALABAMA

United Lutherans Build Modern Church in Montgomery

By PAUL J. RENZ

ATLANTA—An impressive church building was ready this month to welcome worshipers in Montgomery, Ala. Built by Our Redeemer Church, the building has room for 187 persons, with 35 more in the narthex. Cost of the church was $79,000. Pastor of the con-



Montgomery, Ala., has new United Lutheran church building

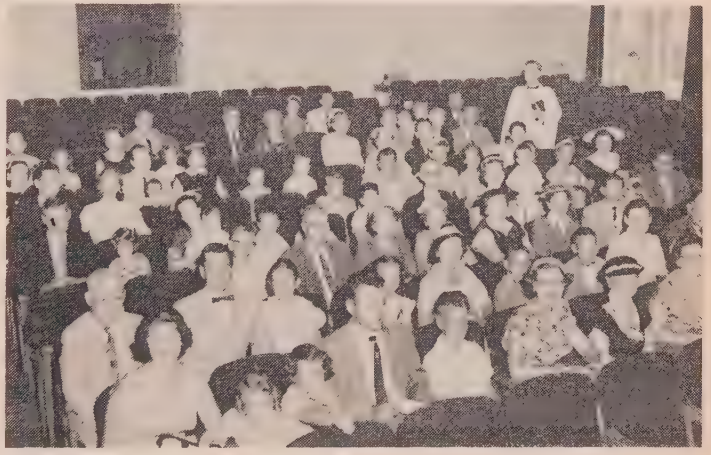
gregation is the Reverend J. Russell Boggs.

The Board of American Missions has assigned Miss Ruth Tullos, a June graduate of Wittenberg College and a native of Mississippi, to be Redeemer Church's parish worker.

Pastor Boggs, recently elected president of the Montgomery Ministerial Association, began Montgomery's first drive-in services. Worshipers gather at 7 A.M. in the Montgomery drive-in theater on the Atlanta Highway.

FIRST SERVICE of Faith Church, Paul O. Hamsher, mission developer, was held May 20 in Birmingham's Howard College auditorium with 77 people present.

ORGANIZED was St. Matthew's Church, Columbus, Ga., on June 10. The mission was developed by Richard M. Hollinger. Synod President Charles E. Fritz preached.



New Birmingham (Ala.) mission group meets for first service

SURVEYS of new areas for mission developers are being made by Carol and Jackie Baumgartner under Board of American Missions auspices. The purchase of seven lots is pending, indicating the potential for growth in Georgia and Alabama.

In addition to the survey work, seminary students are serving the following congregations: Clarence K. Derrick, Jr., Peachtree Road, Atlanta; Gordon Hegler, Messiah Church, Decatur, Ga., and William Howell, Faith Church, Warner Robins, Ga.

AN UNUSUAL MISSION was held in July in the Springfield area with nine congregations served by only three pastors, G. S. Derrick, Dr. C. J. Shealy, Sr., and R. H. Kepley. The mission had both radio and TV coverage through Savannah stations. This area is settled by descendants of Lutherans from Salzburg who first landed in Georgia in 1734.

The Atlanta area evangelism mission, serving nearly 3,000 confirmed members, will be held Sept. 16-21 with 14 missioners from seven states taking part.

DEDICATION of St. Luke's Church, South Macon, Ga., William R. Hartman pastor, was held July 15.

Installations scheduled by the synod president included that of George A. West, Holy Trinity, Marietta, Ga. (July 8), and John Ohsiek, St. Matthew's, Rossville (Aug. 12).

ST. JOHN'S CHURCH, Atlanta, conducted a weekday church school with classes from kindergarten age through seventh grade. An average of 52 children attended.

Vacation church schools reported record attendance with many of the schools operating one week and utilizing Sunday services for the closing of the schools.

Peachtree Road Church, Atlanta, will open a kindergarten in September.

DR. RAYMOND WOOD celebrated the 25th anniversary of ordination in June. Dr. Wood is pastor of Ascension Church, Savannah, Ga. . . . Paul J. Renz, pastor of Peachtree Road Church, Atlanta, observed the 20th anniversary of ordination by preaching at the ordination service of a member of his previous parish, the Rev. Allan T. Wallace, Columbus, Indiana.

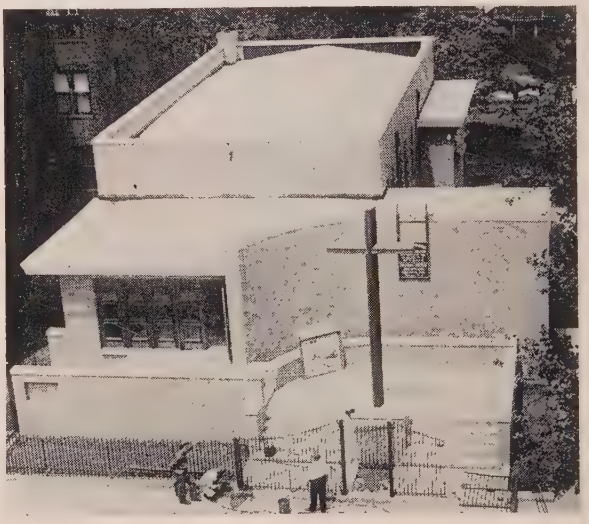
New Buildings Dedicated in Jersey City and Paramus

By RALPH I. SHOCKEY

JERSEY CITY—When Dr. Otto L. Schreiber turned the key in the door of the new Calvary Church building in Jersey City on June 16, he opened the first contemporary-style United Lutheran church on the territory of the Synod of New Jersey.

Outside the $118,000 edifice stands a 20-foot cross constructed of steel with a covering of California redwood. The new building seats 225, and is built on the site of the former church which was demolished to make room for the modern structure.

Appointments for the chancel were furnished by Dr. Schreiber and his daughter in memory of Mrs. Schreiber. Other memorials were provided by the members of the congregation.



Finishing touches are added to Calvary Church building

Synod President Edwin H. Knudten conducted the dedication with the assistance of the Rev. William H. Niebanck, president of the northern conference, Dr. Harold C. Letts, the Rev. F. D. Spreen, and the Rev. John H. Menges.

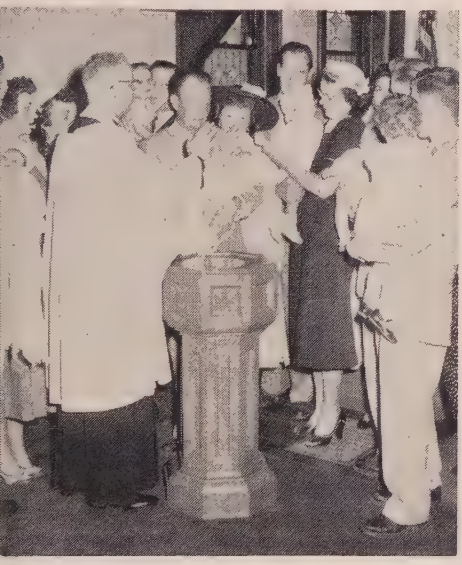
Keys change hands at chapel of Prince of Peace Church

CONVERTING a 30-foot wide, two-car garage into a chapel for Prince of Peace Church in Paramus was a major achievement for the Rev. Norman Fowler and his parishioners. The structure was extended almost double in length to provide more space for increased church school and worship services. Volunteer labor made possible the complete renovation program.

The congregation had worshiped in the American Legion Hall before moving into a family-size dwelling which has since become overcrowded and inadequate. Plans call for a new edifice in the future.

Helping Pastor Norman Holmes Fowler dedicate the chapel was Synod President Knudten and Pastor J. Russell Hale of Ramsey, secretary of the northern conference.

DONALD SNYDER of Jersey City was awarded the ministerial scholarship prize by Wagner College, established through a memorial fund by St. John's Church, Newark, increased by additional gifts in memory of the Rev. Oscar E. Braune and the Rev. Matthias F. Walz.



SYMPTOM of growth was baptism of six babies on Youth Sunday by Pastor J. Brooks Moore at St. Matthew's mission in Moorestown, N. J.

NEW YORK

Inner Mission Work Benefits From Integration of Services

By OLIVER W. POWERS

NEW YORK CITY—Merger of inner mission agencies in New York City has already paid dividends, Pastor Robert M. Bauers told the meeting of the Brooklyn Inner Mission Society. Pastor Bauers is director of Lutheran Social Services of metropolitan New York which was organized last year to take over the services of the Lutheran Inner Mission Society of Brooklyn, the New York Inner Mission, and the Lutheran Interracial Service.

The new society, for over five years in the planning stage, has its home in Brooklyn. Pastor Bauers told his audience that integration had helped Lutheran social work to win readier acceptance by community agencies. The staff of the merged agency has been strengthened, he said, and its funds have been put to more effective use.

The work of Lutheran Social Services is being interpreted through a new house organ, *Tidings*, the first issue of which appeared recently.

Announcement was made of the 1956 season at Camp Wilbur Herrlich. A week-long Luther League of America work camp was conducted, with young people from all sections of the eastern U.S. on hand to help get the camp in shape. The summer schedule began on July 11 and will continue through Aug. 28. About 200 children from all New York boroughs are expected to spend two weeks at the camp in Towners, N. Y.

The New York Society elected the Rev. John Shintay of Holy Trinity (Slovak) Church as its president. He succeeds Dr. George F. Saunders.

REFORMATION CHURCH, Brooklyn, held a dinner on July 8 honoring a son entering the ministry. Ordained on May 30 at Albany, the Rev. Charles W. Strobeck is assistant pastor of St. Peter's Church, Manhattan.

Other former members who have gone into full-time service of the church were also honored. They are Deaconess Maude Behrman of Atlantic City, the Rev. Arthur Olsen of Woodhaven, the Rev. William Rappold of Pennsdale, Pa., and the Rev. William Heil of Little Neck. The late Pastor Paul Rudh was commemorated. The Rev. Robert J. Keeler is the present pastor.

GOOD SHEPHERD CHURCH, Brooklyn, celebrated its 50th anniversary on May 27. Preacher was Dr. Charles Trexler who served the congregation from 1906 to 1930. Dr. William F. Sunday has been pastor since 1930.

Conference Pastors Meet At Vine Valley Retreat

By HERBERT A. BOSCH

ROCHESTER—Pastors of the Rochester Conference held their retreat at Vine Valley, Canandaigua Lake, on June 11 and 12. The Rev. Allan Gibson, assistant pastor of Church of the Reformation, was chaplain.

"The Word of God" was this year's theme, and Dr. J. A. Sanders, professor at the Colgate-Rochester Divinity School, presented papers on the power, authority, and revelation of the Word.

ALL UNITED LUTHERAN churches of this area participated in a children's festival on June 10 at the Church of the Reformation. A hundred children from 11 churches comprised the choir, under the direction of Mrs. C. F. Lennon; a speech choir was conducted by Mrs. Charles Kreck.

REDEEMER CHURCH dedicated a new educational building on June 3. Dr. Paul C. White, synod secretary for religious education, preached. Pastor Elmer G. Schaertel conducted the service. The new unit adjoins the church building and replaces a local landmark that had served as private mansion, temporary school quarters, and more recently as parish house of the congregation.

The Rev. John F. Robson, a graduate of the Eastman School of Music and Philadelphia Seminary, was installed as assistant pastor of Concordia Church.

BUFFALO—The Lutheran Church Home for the Aged observed the 60th anniversary of its founding on June 27. The women's auxiliary and the Business and Professional Women's Club were hosts. A service of thanksgiving was included in the program. Dr. Arnold F. Keller, Utica, spoke.

LUTHERAN CHARITIES appeal, known as "The Helping Hand," has just completed its fiscal year, in which it disbursed $25,000 to St. John's Orphan Home, Lutheran Church Home, and the Church Extension Society.

(*Continued on page 44*)

GETTYSBURG COLLEGE provided the setting for an announcement of world-wide significance on July 10: Senate Republican Leader William F. Knowland told the press after a meeting with President Eisenhower that the President would run for re-election in November.

The college had issued a "standing invitation" to the President to use its offices whenever needed. He made television appearances from the college president's study in the fall and at Christmas.

This month the study was vacant. (Gettysburg's new president, Gen. Willard S. Paul, is expected to move in on Aug. 1.) A 24-hour advance warning was enough to enable college officials to prepare the study for President Eisenhower's meeting with congressional leaders who had arrived from Washington.

FIRST INTERRACIAL confirmation class at Concordia Church, Buffalo, N. Y., was made up by seven children and six adults. Church, whose pastor is Henry T. McKnight, has had seven non-white families as members since 1954.

Evangelism Mission Reaches Nearly Sixty Thousand

By JEANNE WEBER

GETTYSBURG—Lutherans in the West Penn Conference crowded three mass rallies—held simultaneously in Gettysburg, Carlisle, and Chambersburg—to bring the mid-May evangelism mission to its climax. The rally attendance of 3,350 brought the total mission tally to 59,359.

Crowds arriving for rally on Gettysburg College campus

Beginning with an outdoor leadership rally on the athletic field of Gettysburg College, 3,200 lay leaders, pastors and missioners convened to hear the opening address by Dr. Harold R. Albert, First English Church, Pittsburgh. Workers were consecrated by Central Pennsylvania President Dwight F. Putman.

Little St. Matthew's Church of Plainfield had ULC Evangelism Director Robert W. Stackel as missioner. Seventy-seven of the conference's churches participated in the mission under the direction of Pastor L. J. Karschner, Abbottstown, who also supervised mission programs in his own two churches—Trinity of East Berlin, and St. John's, Abbottstown.

To assess the post-mission results and progress toward a year-round program of evangelism, pastors and lay chairmen assembled July 11 in Christ Chapel, Gettysburg College.

LUTHER LEAGUE caravaners launched their campaign in the West Penn Conference with a visit June 23-26 to First Church, Carlisle. Team members are Nelle Mauney, North Carolina; Tom Williams, Missouri; Diane Nygaard, Washington; and Aljean Korthos, Minnesota.

Dr. Albert addresses evangelism leaders in Gettysburg

IMPROVEMENT PLANS are currently under way at Zion Church, Greencastle. The congregation voted to change its name from Evangelical Lutheran Church of Greencastle to Zion Church on June 24. An $11,000 renovation project was approved.

Pastor Cooper with Muhlenberg plaque

PA.: GETTYSBURG . . .

AN INSTITUTE ON PREACHING was held for the first time in the history of the United Lutheran Church at Gettysburg Seminary, July 2-6. Under the auspices of the Board of Higher Education, thirty pastors were selected, after nomination by their synodical presidents, to participate in a program of post-seminary training in preaching. They came from rural and urban parishes.

Participants submitted sermons for evaluation. Among the topics discussed were the Bible in preaching, evangelism in preaching, theology in preaching, liturgical preaching, inquiring of God, preaching to youth, and sermonic design.

Muhlenberg Bell Tolls at Einbeck

IT WAS A GREAT DAY for all of Einbeck. Most of the town's 10,000 inhabitants crowded the square outside St. Mary's Church to witness the dedication of the

Einbeck greeted American Lutherans in 1952 during LWF convention in Hannover

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church's two new bells. And neighboring Market Church canceled its service (and let its bells be silent) to have all its people gather around St. Mary's new bells.

Reported the local paper: "It's a day of rejoicing for the whole community. The interest for our new Muhlenberg Bell has reached across the Atlantic to be shared by the Lutherans of America."

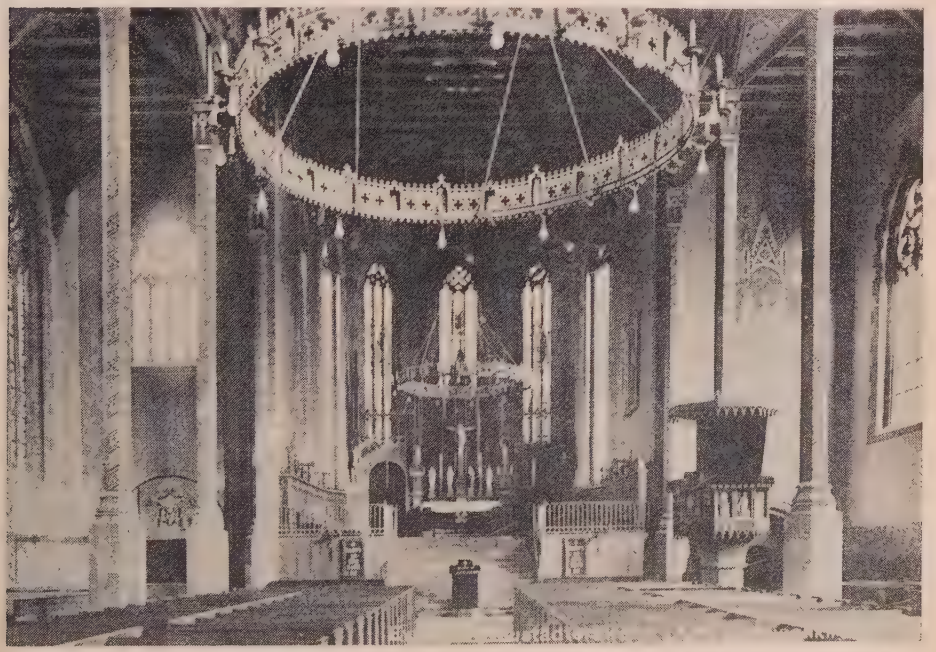
Einbeck had received proof of how American Lutherans felt about the birthplace of Henry Melchior Muhlenberg. In 1952, during the Lutheran World Federation assembly in Hannover, an American delegation led by ULC President Franklin C. Fry had come to the old Hanse town in Lower Saxony to tell the people of Einbeck of Muhlenberg's missionary work on the new continent.

At that time, the three Pennsylvania churches—New Hanover, Trappe, and Zion-St. Michael's Philadelphia—which jointly called Henry Melchior Muhlenberg to come to America as pastor sent a bronze plaque to Einbeck's St. Mary's Church in commemoration of the patriarch. Making the presentation was New Hanover's Pastor Edgar M. Cooper.

Two years later, the church in which Muhlenberg was christened and confirmed replaced two bells lost during the war and named one after its famous son.

Token contributions to the bell came from the ULC president and from the New Hanover church. Said Dr. Fry in his letter to St. Mary's Pastor Nolte: "As a son (or rather a grandson through many generations) of Augustus Lutheran Church, Trappe, Pennsylvania, I respond gladly to your invitation to make a contribution to the Muhlenberg bell at Einbeck. My own ancestors were among the faithful Lutherans who welcomed Father Muhlenberg to this country . . ."

This spring, old St. Mary's Church dedicated its new bells. The one named after Muhlenberg had the inscription from 2 Corinthians 5: "Be ye reconciled to God"—the text Muhlenberg chose for his first sermon preached at New Hanover, Pa., on the first Sunday in Advent, 1742.



St. Mary's (Neustaedter) Church in which Muhlenberg was baptized and confirmed

N. Y.: BUFFALO . . .

(*Continued from page 40*)

Officers re-elected include President Willard H. Herbold, Vice President Gustave G. Fischer, Secretary Theodore A. Flach, Treasurer Carl Nuermberger. Delegates from more than 30 churches voted to consider a closer alignment with the conference as a step toward expanding its work.

ONE HUNDRED Luther Leaguers of the Buffalo area went to Utica, where buses met the group to take them to the Hartwick College campus in Oneonta, locale of the state Luther League convention.

ST. PAUL'S CHURCH, Blossom, voted to acquire property adjacent to the church needed for parking and future expansion.

BUFFALO AND ROCHESTER conferences are joining forces for the third year in a youth week at Silver Lake, Aug. 19-25. The Rev. Hermann B. Miller, North Tonawanda, is director, the Rev. Theodore Weiskotten, Rochester, dean.

PENNSYLVANIA

Child Care Needs New Approach

Topton Superintendent Reports

By W. R. SIEGART

READING—Tasks of case workers concerned with child care for the Topton Home are becoming increasingly complex, Superintendent Webster K. Reinert reported to the home's corporation meeting last month: "More and more we are drawn into the sphere of parent-child relationship," he said. "Parents who find it necessary to place their children in homes or in foster care experience in many cases a deep feeling of guilt." The home has to help them "work through their guilt feelings."

This aspect of child care leads case workers frequently to spend as much time with the parents as they do with the child in group care, Pastor Reinert said. He pointed out that "long-term institutional care can seldom be justified with the type of children who come to us today."

The success of the home in helping its children, he concluded, stands in direct proportion to the extent to which "we compensate for the suffering and hurt the failure of an adult world imposes upon children who must live away from their own parents." The home's children's department currently cares for 61 boys and 29 girls.

The home's department for elderly persons has 57 residents—31 widows, 22 unmarried women, and four men. Average age is 80 years, 10 months. The waiting list contains 71 names.

Bequests received last year totaled $129,420. Permanent improvements made during the year cost $167,500, which was paid without launching a special fund campaign.

President of the Inner Mission Society of Reading is Attorney Alan M. Hawman, Jr. Inner mission pastor is the Rev. Horace S. Mann who is currently taking a special course for institutional chaplains at Danville State Hospital.

Plans for the regional evangelism mission in January are taking shape under chairmanship of Pastor Samuel K. Kistler who appointed conference committees. Regional director is the Rev. Walter E. Bock.

A NEW CHAPEL for students of the Reading Hospital School of Nurses was dedicated June 12. It was financed by the students, the alumnae and the women's auxiliaries.

ST. DANIEL'S CHURCH, Robesonia, Pastor E. L. Leisey, sponsored the annual Pennsylvania Dutch *Fersommling* (assembly) the last Saturday of June at its outdoor amphitheater.

Robeson Church, Plowville, of the Robeson-Gibraltar parish, Pastor Verne E. Snyder, dissolved its union church ties by pur-

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The Sinking Spring-Riverside parish will be realigned, with St. John's Church, Sinking Spring, calling its own pastor, and Kissinger's Church and Peace Church, Riverside, Reading, forming one parish.

The Rev. Harold W. Engle was installed as pastor of St. Michael's Church, Centerport, by Dr. Claude E. Schick, secretary of the Pennsylvania Ministerium.

JAN C. WALKER, recently ordained, will enter the military chaplaincy. He is a son of Alsace Church, a congregation dating from 1732.

Newly ordained men called to conference parishes include Richard C. Wolf to the Longswamp-Mertztown parish and George C. Myers, Jr., to the Stouchsburg parish.

BETHANY CHURCH, West Reading, observed its 60th anniversary and the 70th anniversary of the Sunday school. Friedens Church, Lenhartsville, celebrated its 100th anniversary. St. Paul's (Smoke's) Church, near Hamburg, observed its 200th anniversary in May.

The 60th anniversary dinner of the conference United Lutheran Church Women attracted a record attendance of 531. Mrs. Walter Wells, president from 1912-15, and a hospital patient for the past year, was brought to the dinner by ambulance.

FOR THE FIRST TIME the conference nominated a woman as ULCA delegate. She is Mrs. F. LeRoy Taney of St. Mark's Church, Birdsboro, president of the Ministerium's United Lutheran Church Women.

REFUGEES ARRIVE IN READING

REFUGEES sponsored by Trinity Church, Reading, arrived last month from Germany. Herbert Hueske, his wife and two-year-old son fled from the Polish Corridor (West Prussia) during World War II and came to the U.S. from Westphalia under auspices of the Lutheran Refugee Service. A skilled metal worker, Hueske found employment in a Reading factory. Members of Trinity Church furnished his apartment and paid two months' rent.

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ROCKY MOUNTAIN

Third Wyoming Congregation Started by United Lutherans

By OLIVER F. WEAVER

DENVER—The capital city of Wyoming, Cheyenne, will soon have its first ULC congregation. The Rev. Harold G. Skinner, recently ordained by the North Carolina Synod and called as mission developer, began work in June.

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Pastor Skinner with his wife and child occupies the new parsonage purchased by the Rocky Mountain Synod in a rapidly growing section of Cheyenne. Wyoming has only two ULC churches so far—in Casper and Laramie.

THE NEW CONGREGATION in the Mountain View section of El Paso, Tex., which is being developed by Pastor Walter Frey, will be organized Sept. 28. Good Shepherd is the name chosen.

INSTALLED by Synod President John F. Futchs were the Rev. Wayne Carmany as pastor of St. Paul's Church, Calhan, Colo., and the Rev. Titus Scholl as pastor of St. Timothy's Church, Albuquerque, N. M.

The Rev. William Goede will be installed at First Church, Colorado Springs, Aug. 5.

FOR THE FIRST TIME the synod's youth camps were divided into intermediate and senior sections. The intermediates, meeting on the noted La Foret grounds near Colorado Springs, had an attendance of 138. Four caravaners of the Luther League of America attended. Director was Pastor Charles L. Strubel.

The senior camp will be held at Shady Brook, near Deckers, Colo., Aug. 20-25. Dr. Leeland C. Soker will be camp director.

ST. PAUL'S CHURCH, Dr. Elmer W. Harner pastor, held its first vacation church school in June with an attendance of 65 children. Women of the church provided the teaching staff and transportation.

Sector meetings for church councilmen were held in El Paso July 12 and in Albuquerque July 13. Speakers were Dr. H. C. Hoisington of the Laymen's Movement, and Dr. O. J. Rollag, of Albuquerque, representing the synod's stewardship committee.

"QUINTUPLED" is the word summing up the story of membership at Holy Cross Church, Wheatridge, Denver. The congregation had 90 members three and a half years ago. Now there are 450.

Two services are held on Sunday, and a second Sunday school session will start in August. Vacation Bible school will be held Aug. 6-10. Pastor is the Rev. Charles L. Strubel.

Good Shepherd Church, Denver, Newell N. Mendenhall pastor, expects to dedicate its new parish hall Sept. 16.

Epiphany Church, Denver, Fred H. Bloch pastor, has voted to build an addition connecting the church and parish house to provide needed space.

Dr. R. B. Wold, pastor emeritus at First Church, Colorado Springs, has been serving as interim pastor until the arrival of Pastor William Goede.

The Rev. Alton M. Motter, co-pastor of Messiah Church, Denver, is featured on the KOA-TV television series on "Mastering Life" sponsored by the Denver Council of Churches.

Trinity Church, Canon City, Dr. Joseph W. Peterson pastor, dedicated a pipe organ to the memory of Miss Hilda Kober, organist for more than 35 years. The organ was built by Dewey Laton, who also gave the dedication concert.

MISSIONARIES

Arrivals

Burrall, Elmer. From India, June 21. 14 Frazier Ave., Mozart, Wheeling, W. Va.

Currens, Gerald. From Liberia, July 1. c/o Mrs. Paul Recher, 816 E. Broadway, Logansport, Ind.

Departures

Bradfield, Elaine. To Lutheran Mission, Monrovia, Liberia, West Africa, June 27.

Holtzinger, Alberta. To Lutheran Mission, Monrovia, Liberia, West Africa, June 27.

CHANGES OF PASTORATE

Central States

Gulbis, Modris. From Good Shepherd Church, Lindy, and Niobrara Church, Niobrara, Neb. To Trinity Church, Winside, Neb.

Henning, Wilfred H. From United Church, Spencer, Neb. To Zion Church, Gothenburg, Neb.

Scherer, Henry. From Ascension Church, Baldwin Park, Calif. To Midland College staff.

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CHANGES OF PASTORATE . . .

TRAWNY, HENRY. From St. John's Church, Sterling, Neb. To Grace Church, Gurley, Neb.

INDIANA

SCHAHRER, IRL C. From Rockport parish. To Air Force Chaplaincy (Lackland Air Force Base, Tex.).

IOWA

OPPERMAN, HENRY W. St. John's Church, Des Moines. From associate pastor to senior pastor.

WISE, GERALD. From Kingshill Church, Kingshill, and Holy Trinity Church, Frederiksted, V. I. To Immanuel Church, Camanche.

NEW YORK AND NEW ENGLAND

FRITTS, DORR E. From Christ Church, Ellenville, N. Y. Retirement.

GRANT, THEODORE S. From St. Paul's Church, York, Pa., assistant pastor. To Epiphany Church, Laurelton, N. Y.

HEIL, WILLIAM T. From Christ Church, Little Neck, L. I., N. Y. To Immanuel Church, Meriden, Conn.

UNHJEM, ARNE. From St. Mark's Church, Boston, Mass. To graduate work.

WAGSCHAL, LOUIS F. From Evangelical Lutheran Church, Troy, N. Y. Retirement.

OHIO

KNODERER, WILLIAM. From Good Shepherd Church, Indianapolis, Ind. To Wittenberg College, development secretary.

WICK, GIDEON. From Trinity English Church, Fort Wayne, Ind., dean of religious education. To First Church, Columbus.

DECEASED

THE REV. JULIUS OTTO KRUEGER, 87, former pastor of St. Paul's Church, Stillwater, Okla., died May 26 in Lincoln, Neb.

Born in Welnau, Germany, Pastor Krueger came to the United States in 1887 and was ordained by the Synod of Ohio in 1895. He served parishes in Maryland, Ohio, Indiana, Minnesota, Wisconsin, Colorado, Nebraska, and Oklahoma, and retired in 1936. His wife, the former Bertha Buetow, and one daughter, Agatha, survive.

Funeral services were held at United Church, Lincoln, by Pastor E. C. Hansen. Interment was on May 31 at St. Paul, Minn.

THE REV. ERNST AUGUST SELMAN, 63, pastor of St. Jacobus Church, Philadelphia, died July 3 at his home.

A native of the Rhineland, Germany, Pastor Selman was a graduate of Philadelphia Seminary and ordained by the Ministerium of Pennsylvania in 1929. After serving German Trinity Church, West Hazleton, Pa., he came to St. Jacobus Church in 1931.

Surviving are his wife, the former Magdalene Spohn; a son, Herbert W.; and three daughters, Mrs. Ruth Graden, Mrs. Margo Eagleton, and Mrs. Doris S. Norris.

Funeral services were held by Synod President Charles M. Cooper and Dr. Erns Schmidt, and Pastors G. P. Wuerscher and George E. Dietrich at St. Jacobus Church o July 7. Interment was at Whitemarsh Memorial Park.

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Paul M. Kinports, D.D., Pastor—Phone 32-0731
The Service, 10:45; Sunday School, 9:30

CORAL GABLES
ST. MARK'S, Bird and LeJeune Roads
W. Baxter Weant, Pastor—Phone MO 6-6700
The Service, 11; Sunday School, 9:45

DAYTONA BEACH
RESURRECTION, N. Ridgewood at Fairview Ave.
Douglas F. Wessell, Pastor—Phone CL 2-3992
The Service, 9:30 & 11; Sunday School, 9:30

FORT LAUDERDALE
CHRIST, 2417 NE. 18th Avenue
Charles F. Steck, Jr., Pastor—Phone LO 4-2228
The Service, 8 & 11; Sunday School, 9:30

GAINESVILLE
OUR SAVIOUR'S, 1835 NW. First Avenue
William C. Kaiser, Pastor—Phone FR 2-9795
The Service, 9 & 11; Sunday School, 10

HOLLYWOOD
ST. JOHN'S, U.S. Hwy. No. 1 at Buchanan St.
Robert E. Grefe, Pastor—Phone 2-5111
The Service, 9:30 & 11; Sunday School, 9:15

JACKSONVILLE
ST. JOHN'S, 1950 Silver Street
C. F. H. Krueger, D.D., Pastor—Phone EL 6-4545
The Service, 11; Sunday School, 9:30

JACKSONVILLE
ST. MARK'S, 3976 Hendricks Avenue
Paul K. Nordsiek, Pastor—Phone FL 9-9608
The Service, 8:30 & 11; Sunday School, 9:40

JACKSONVILLE
ST. MATTHEW'S, Cleck Street (Arlington)
J. D. Sheppard, Pastor—Phone EX 8-8580
The Service, 11; Sunday School, 9:45

MIAMI
HOLY TRINITY, 200 SW. 8th Avenue
Charles J. Harris, Pastor—Phone HI 6-1743
The Service, 11; Sunday School, 10

MIAMI
ST. PAUL'S, 3360 West Flagler Street
Carsten H. Ludder, Pastor
The Service, 9:30 & 11; Sunday School, 9:30

MIAMI BEACH
EPIPHANY, 9550 Harding Avenue
Luther A. Thomas, D.D., Pastor—Phone JE 8-6561
The Service, 11; Sunday School, 10

MIAMI SHORES
ADVENT, 10390 NE. 2nd Avenue
Ben D. Varner, Pastor—Phone PL 9-5145
The Service, 11; Sunday School, 9:45

NEW SMYRNA BEACH
TRINITY, 202 Riverside Drive
Joseph Huntley, Pastor—Phone 128
The Service, 11; Sunday School, 9:45

ORLANDO-WINTER PARK
ST. JOHN'S, Killarney School
William C. Schaeffer, D.D., Pastor—Phone 5-6522
The Service, 10; Sunday School, 9

PENSACOLA
ST. PAUL, YWCA Bldg., 911 North Spring
Frank A. Pelkonen, Pastor—Phone HE 8-0744
The Service, 11; Sunday School, 10

RIVIERA BEACH-LAKE PARK
ST. JOHN'S, Riviera Beach Theatre
Arthur P. Snyder, Pastor—Phone 4-1920
The Service, 11; Sunday School, 9:45

ST. PETERSBURG
CHRIST, Northeast High School
Robert G. Walker, Pastor—Phone 33-0650
The Service, 10:45; Sunday School, 9:30

ST. PETERSBURG
TRINITY, 5th Street at 4th Avenue, North
H. V. Kahlenberg, D.D., Pastor—Phone 7-6798
The Service, 9:30 & 11; Sunday School, 9:15

SARASOTA
ST. PAUL'S, 1702 Laurel Street
L. N. Schaeffer, Pastor—Phone RI 3-5893
The Service, 10:30; Sunday School, 9:30

TAMPA
GOOD SHEPHERD, 501 S. Dale Mabry Highway
George E. Cressman, Pastor—Phone 74-6341
The Service, 8:15 & 11; Sunday School, 9:45

TAMPA
ST. PAUL'S, 5103 North Central Avenue
Andrew F. Theisz, Pastor—Phone 32-4331
The Service, 8:30 & 11; Sunday School, 9:45

WEST PALM BEACH
FIRST UNITED, 320 Lakeview Avenue
Paul E. Arnold, Th.D., Pastor—Phone 8556
The Service, 8:45 & 11; Sunday School, 9:45

IN CONCLUSION . . . . . .

THE MOST VIOLENT LETTERS of criticism we have received in our office this year came from subscribers soon after we published a news report about the Oral Roberts campaign in Australia. Our reporter said the Australian papers called Roberts "a peddler of religious ballyhoo," "twentieth-century huckster," and "master crook."

A half-dozen of our readers assured us that Roberts is a sincere and effective man of God. Several donated me subscriptions to his monthly "Healing" magazine, quite a slick publication, well illustrated with pictures of its publisher.

Roberts, in case you may have missed him, is an American evangelist of the hillbilly type who specializes in faith healing. He does a lot of this healing on a TV show, so almost everybody knows about it.

AS FOR ROBERTS, I have no opinion worth mentioning. But faith healing is another matter. Undoubtedly there are innumerable cures of seriously sick people which are accomplished every year through profound religious faith—and it doesn't seem to matter much what faith.

Every medical man is well aware of the intimate relation of body and mind. If a man's sins are forgiven, he may be able to get up and walk. It is surely right to thank God for our health, and ask for his help when our health is poor. A man who lives steadily in calm and confident Christian faith is likely to have better health than most other people.

But to ignore help which can come to us in our illnesses through medical science is stupid and superstitious. In illness the two should go together, prayer and medicine. If doctors say we are beyond their help, we can still cling to our hope that God intends to make us well. But always we must acknowledge that it may not be God's intention to restore our health.

For a Christian there is no serious problem involved in dying. It's entirely normal and inevitable. We can pray God to help us die according to his will, as well as pray that he may let us live.

FRANTIC CLINGING to this earthly life when all the signs seem to indicate that our time to leave it has come seems to me unworthy of a mature Christian. Most of us can figure that if we are moderate in our ways of life, and manage to avoid some of the deadly germs that get loose occasionally, we will live reasonably long. We can afford to let God decide when we have lived long enough.

There was a peculiar thing about Henry Muhlenberg back in the 18th century. He had the idea that because of a bad cold he caught in 1760, he wasn't going to live much longer. He had no fear of dying, but the idea that death was near was almost always on his mind. He did live another 27 years, until he was 76. Perhaps, though, there was some solemnity added to his life by this sense of death being close at hand.

When we are really ill, and almost everybody seems to think our time is up, there isn't much use dragging ourselves off to a faith healer's tent. The thing to do is take our medicine as the doctor orders, and converse with our Maker as quietly as we can about his intentions for us.

It may seem to us that there is much unfinished work, many unfulfilled responsibilities. We can plead our case with modest vigor, asking to be allowed to go on with this earthly life for a while longer. Maybe yes, and maybe no. The answer is not ours. —ELSON RUFF

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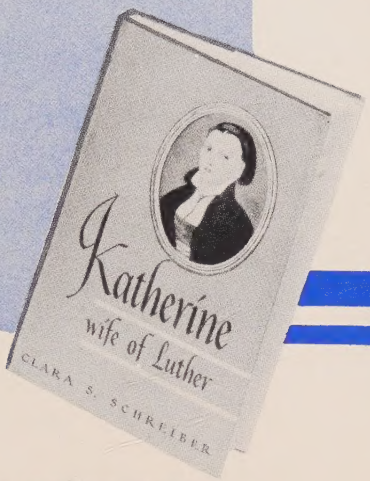

by Clara S. Schreiber

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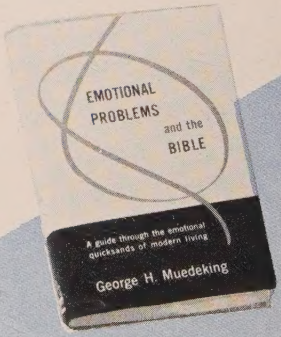

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